Taleemul Haq (Teachings of Islam)

Compiled by Shabbir Ahmed E. Desai

Publisher's Note

In the midst of growing influence of anti-Islamic, anti-natural and naked western culture and ethos, the need of Islamic way of life is enormous for this material life here in this world. However, the codes and rulings of shariat, a complete code of life, is based on the success and development for both the life here and hereafter. Islam has given its ruling and commandments to all the spheres of our individual and social life. The book "TALIMUL HAQUE (THE TEACHINGS OF ISLAM)' however, has discussed on the basic principle and practices of Islam e.g. Iman (belief and faith), Salaah (prayer), Saum (fasting), Haj (Pilgrimage to Makkaah Mukarramah) and Zakat which is also popularly known as "five pillars of Islam". These are the basic teachings of Islam which every Muslim must be acquainted with and follow accordingly before he/she proceed for further duties and rights of Islam. This book has given a unique explanation on this very topic in details. It also includes decrees and suggestions about various extraordinary or compacted questions.

The explanation given is in an easy and clear manner in the light and sprit of Qur'an and Sunnah. Special references of Hanafi view points have been discussed as and where needed. The book was originally written for the Madrasa students but undoubtedly it is unique companion for him who is willing to learn the said basic teachings of Islam. In the last chapter, transliteration of important Arabic text has been added which will benefit those unfamiliar with the Arabic language or reading of its alphabets. We believe that this humble effort will benefit the readers in assimilating important teachings of Islam.

At last we would like to express our gratitude to Mr. Mohd. Umar Gautam, Director - MMERC, New Delhi, whose hericulate and sublime efforts caused this book to come in this shape.

May we request you all, to remember us in your prayers.

Wassalam.

Maulana Badruddin Ajmal Ali Al-Qasimi
President, Markazul Ma-Arif
Member, Majlis-e-Shoora, Darul Uloom, Deoband (India)

Compiler's Note

UMZINTO MUSJID.

السلام عليكم ورحمة الله وبركاته

COMPILERS NOTE

By the Grace of Allah-Ta'aala in this new edition of Takemul Haq, the transliteration of important Arabic texts has been added (Part 16) for the benefit of those unfamiliar with the Arabic alphabet.

We Hope and Pray that the transliteration will be useful to familiarise beginners with the respective Arabic texts. *Insha-Allah.*

JAZAKUMULLAH

Shabbir Ahmed E. Desai (Soofi)
P.O. Box 158, Umzinto 4200
Natal, Republic of South Africa
Jamad-Ul-Awwal 1414
November 1993

Foreward

by Hazrat Maulana Shaykh Mohammad Zakaria Saheb Khandelvi
(Nawwaral laahu marqadahu.)

Shaikhul Hadith
Saharanpur
Muhajir Madinah Munawwarah.

For the teaching of pupils at the Primary Madrasas this compilation of a few publications called `Talimul Haq' was given to this humble servant (of Allah) by its publishers. I heard extracts from a few places and found it to be very useful in it's organisers. His pleasure and love and give them as much ability as possible to follow the footsteps of Rasulallah Sallallaho-Alaihe-Wa-Sallam. Mav Allah Ta'ala grant the Muslims the concern for the education and correct upbringing of their children and save them from all mischief and problems and give each person a good death on his due time.

Maulana Abdul Hafeez, (Saheb)

on behalf of:
(Hazrat Shaikh) Mohammed Zakaria (saheb)
Stanger, Natal.
South Africa.
28 Shabaan, 1401 Hijri.

1 July, 1981

(Hazrat Shaikh) Mohammed Zakaria (Saheb) was born on Thursday 11th of Ramadhaan 1315 Hijri (2/2/1898) Passed away at Madina Munawwarah on Monday the 1st of Shabaan 1402 corresponding to 24th May 1982 (Allah Ta'aala fill his qabr with Noor) AMEEN.

مقدمہ

از

حضرت مولانا الشاہ محمد زکریا صاحب کاندھلوی دامت برکاتہم

شیخ الحدیث مظاہر علوم سہارنپور ثم مہاجر مدینہ منورہ

بسم اللہ الرحمن الرحیم

محمدہ و نصلی علی رسولہ الکریم و آلہ واصحابہ اجمعین

رمضان کے مکاتب کے بچوں کی تدریس کیلئے چند رسائل کی ضرورت محسوس ہوئی تاکہ ان کے ذریعہ ان کو دین کی تعلیم دی جائے۔ اس سلسلہ میں بعض حضرات نے مجھ سے بھی اپنے مقصد کے لئے کچھ رسائل لکھنے کی فرمائش کی۔ چنانچہ ان حضرات کی فرمائش پر میں نے بھی کچھ رسائل لکھے۔ ان رسائل کو آسان انداز اور زبان میں بچوں کے لئے عام فہم بنانے کی کوشش کی گئی ہے۔ ہر عمر اور ہر طبقہ کے لوگوں نے ان رسائل کو بہت پسند فرمایا۔ اللہ تعالیٰ ہر مسلمان کو دین کی صحیح سمجھ عطا فرمائے۔ ان کو قبولیت سے سرفراز فرمائے۔ ان کے ذریعہ ہر مسلمان کو اپنی زندگی کو اللہ تعالیٰ کے احکام کے مطابق بنانے کی توفیق عطا فرمائے۔ اور ان کو ہمارے لئے صدقۂ جاریہ بنائے۔ آمین

STANGER MUSJID

1401 • RAMADAAN • 1981

Visit of Hazarat Maulana

Shah Mohammad Zakaria Saheb.

KHANUBLY...

Foreward

by Masihu Ummat Hazrat Maulana Shah Mohammed Masihullah Khan Saheb Sherwani

Principal Madrasa Arabia
Miftahul Uloom, Jalalabad, INDIA

We Praise Allah the great and Pray for Allah's blessings to His Noble Messenger.

In Umzinto this humble person had an opportunity of visiting the press of Dawatul Haq - Talimul Haq and was very pleased to note the clear printing and script.

I was also very pleased to note that the books are free from pictures of animate objects. May Allah Ta-ala Grant the best of rewards (to its Publishers.)

May Allah Ta-ala grant His constant favours to serve the Deen with peace and ease.

Wassalaam.

(Harat Maulana Mohammed Masihullah Saheb The Late Mohammed Masihullah Khan Saheb (R.A) passed away on Jalalabad at the age of 83 years.

May Allah Ta'ala fill his Qabr with Noor.
Umzinto, Natal, South Africa.
25 Rabi Ul Awwal 1399 A.H -Friday 23 February 1979 A.D.

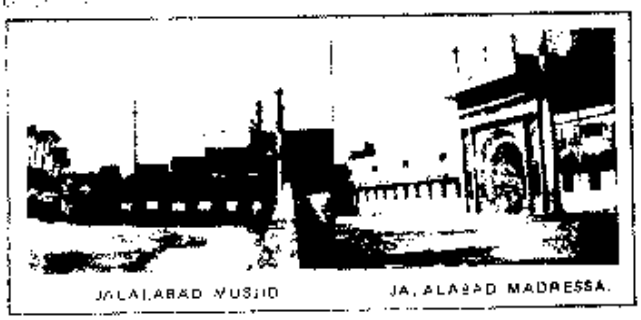
مسیح الامت حضرت مولانا شاہ محمد مسیح اللہ خانصاحب شروانی مدظلہ

(مہتمم مدرسہ عربیہ مفتاح العلوم جلال آباد، ضلع مظفرنگر یو۔پی)

اور اکابر خلفاء

حکیم الامت مجدد الملت حضرت مولانا شاہ محمد اشرفعلی صاحب

تھانوی قدس اللہ سرہ



JALALABAD MUSJID JALALABAD MADRESSA.

Foreward

by Hazrat Mufti Mahmud Saheb
(Grand Mufti of Darul Uloom Deoband, India)

Glory be to Allah and Salutations on the Holy Prophet Mohammed, (S.A.W.) Masha-Allah this publication called 'Talimul Haq' has been written on a very good pattern. In it, the basic beliefs, practices, character and devotional aspects (of a Muslim's life) have been explained.

If children read, understand and practice accordingly then Insha-Allah their lives can be moulded according to the Sunnah and they will be safe from ignorance and being led astray.

May Allah reward the writer and accept his service and grant as many people as possible the ability to have benefit from the publication.

Aameen.

(Mufti) Mahmood Saheb.
(Grand Mufti of Darul Uloom, Deoband.)
Stanger Natal.
South Africa.
18 Ramadaan 1401.
20 July 1981.

مُقدّمہ

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

DARUL TAFSEER
Built in 1358 Hijri
1939 A.D

CHHATTA MASJID
The starting point of Darul Uloom
Started under a pomegranate tree
with a teacher (Late Mulla Mahmood)
and a student (Late Hazrat Maulana
Mahmood Ul Hasan). It is a century old.

Foreward

by Hazrat Mufti Wali Hassan Saheb
(Mufti Shaikul Hadith of
Jamiatul Uloom of Islamia Allama Binnori Town
Karachi 5, Pakistan

To equip the youth of the Muslim Ummat with religious education and tranning is an important duty and whosever will take an active part in this field will be entitled to ample reward by Almighty Allah, Insha-Allah.

The writer was pleased to note that Shabbir Ahmed Desai Soofi has commenced a very beneficial publication in Urdu and English called 'Talimul Haq' to educate the Muslim children in their beliefs and practices.

The rulings on Wuzu, Nammaz, Fasting etc., have been explained in simple language and have been derived from Behishti Zewar and Talimul Islam.

I persued through the early chapters of the publication and found the rulings correct in accordence with Islamic Fiqh (Theology). The printing is Nice. There is a great need for such publication in countries like South Africa.
Due to the sincerity of the author the publication is ready. May Allah reward him and grant the youth of the Nation the ability to have benefit from it.

(Mufti Wali Hasan (Saheb)
Mufti and Shaikhul Hadif
Jamiatul Uloom al Islamia
Allama Binnori Town
Karachi 5, Pakistan

Foreward

by Maulana Younus, Patel
Secretary of Jamiatul Ulama- Natal
Republic of South Africa

Sezela is peaceful little village on the South Coast of Natal. The magnificent sugar mill here had brought people of different faiths to this little village. It was the late Hajee Ebrahim E. Patel who drew up Hajee Shabbir Ahmed's attention to the lack of any Islamic Mission work in this area. In the year 1968 it was at Sezela that Hajee Shabbir Ahmed, son of the late Soofi Ebrahim Desai of Umzinto commenced an effort to impart basic Islamic knowledge to both the adults and the chileren of the area. This effort proved a great success and within a short time other villages and towns like Lawson Estate, Malagazi, Renishaw, Park Rynie, Ixopo, Umkomaas, ets., could also boast of having a little Madrase for their pupils.

As most of the Madrasas were establishef at places where pupils had no background of elementary Islamic Education, a definite need was felt for the text book in simple Englishs, which would serve as a guide to both the pupils and the staff.

In the first chapter, the Taleemul Haq endeavours to explain to the begineers in simple language, the essential beliefs of a Muslim. Thereafter the laws governing Taharat, Ghusal, Tayammum and Namaaz are explained in the subsequent chapters.

In its compilation extensive use has been made of Mufti Mohammed Kifayatullah's, Taleemul Islam and pubications of the Watervaal Islamic Institute.

Hajee Shabbir Aahmed is to be congratulated for the compiling, printing and publishing of Taleemul Haq.

May Allah crown his efforts with success.

(Moulana) Younus ER. Patal
225 Sayani Centre, Durban Natal

Foreward

by Maulana Osman K. Kadwa
Principal Madrasa Islamiah, Umzinto, Natal
Republic of South Africa

In every age and era, whenever the character, knowledge and action began to decline and degenerate, Almightly Allah Ta'ala always inspired some individuals to make an effort for the upliftment of Ummat.

In contemporary times, when generally the Muslim masses show indifference towards the basic fundamentals of Islam and are disnclined towards relegious practices, Almighty Allah guided Haji Shabbir Ahmed to publish the simplified, illustrated and easily understood "TALEEMUL HAQ", under the guidence of the Ulama.

Unlike other authors (publishers), he has not only undertaken the publishing of this book, but also teaches it.

By the grace of Allah Ta'ala this book has been accepted by students as well as by the Ulama.

Qari Ismail Desai (son of Hajee Shaabir Ahmed) has checked the references of the different Masaa'il, Corrected and amended the previous edition and has typesetted the entire book.

Due to the simple language, illustrations, etc, Alhamdulilah many Madrasas here and abroad have included this Kitaab in their syllabuses.

The blessings and Du'aas of the pious have played a vital role in the acceptance of this book.

May Allah Ta'ala accept these valuable efforts of the publisher and reward him immensely in both the words and make this great work a means of his salivation.

I hope and pray that the Ummah at large, will benefit from this valuable contribution.
Aameen.
(moulana) Osman Massim Kadwa.
Principal : Madressa Islamiah.
Umzinto, Natal.

Acknowledgement

All praise is due to Allah who gave this humble servant the guidence to publish this "Taleemul Haq". This
Publication is the result of the Du'aas of my late father, Hajee Ebrahim A. Desai Soofi well known as Soofi Mota and Mother, who spent the major part of their lives in the service of Allah's Deen. May Allah Ta'ala rest their souls in peace. Aameen.
My task was made very much easier by the immense help I received from Moulana Younus E. Patel and Moulana Osman k Kadwa. Being bereft of any deep understanding of Islam, I had to impose on them considerably for clarification, verities and suggestions. Their insight into both the philosophical and practical aspects of Islamic life gives a measure of authenticity to this publication. May Allah Ta'ala reward them for the service they have rendered through this publication to both our adults and youth.
I am very thankful to the late Hajee Ebrahim Patel, Mufti Abdullah A.R.Mia., Maulana Haroon I Abbasoomar, Maulana Qari Ismail S. A. Desai Soofi, Jonab Mohammed E. Karim and other who assisted me in this publication in any form.
I also acknowledge my great debt to the publishers of Maulana Mufti Mohammed Kifayatullah's (R.A.)'Taleemul Islam', Maulana Ashraf Ali Thanwi's (R.A.) Behishti Zewar', Mufti Abdullah Ebrahim's 'Haj,

Umrah and Ziyaarh, "Ziyaarah of Rasullah" prepared by the Mujlisul Ulama, P. E. , also acknowledge my great
debt to the Waterval Islaamic Institute.
I as also greatly indebted to Hazrat Sheik Maulana Mohammed Zakaria Khandelvi of Saharanpur, (Muhajir Madina), Mufti Mahmood Saheb of Darul Uloom Deoband, India and Mufti Wali Hassan Saheb of Jamiatul Uloom Al Islamia, Allama Binnori Town Karachi 5 Pakistan who despite their old ages and numerous occuptions, utilised their precious times to page through and view this publication and express their kind and encouraging views in the prefaces. May Almighty Allah Ta'ala reward them abundantly and spare them longer and healthier lives. Ameen.
Wassalam.

Shabbir Ahmed E. Desai (Soofi)
P. O. Box 158, Umzinto 4200
Natal, Republic of South Africa,
3rd Ramadaan 1407 - 2nd May 1987

In the Name of Allah, The Most Merciful and Compassionate

How a reading lesson should be taken

First give the children a minute or two to look at the :

Illustration and Dua's, then :

Step 1 Teach the new words on the Blackboard
(3 to 4 minutes)

Step 2 Read through the whole lesson with the class, twice.

Step 3 This should be taken as a second period spent on the same lesson. The teacher should spend onlya few minutes revising the new words and reading once through the lesson with the class.

Then all the children should read the lesson aloud, at the same tine, but each child reading at his/her own speed with the teacher going round helping and encouraging.

Practical demonstration is very essential in explaining the procedure of performing Ablution, Prayer, etc.

The teaching of this subject should be as practical as possible. This kitaab has been written to enable the child to grasp the basic Du'as and to apply them to daily living.

The questions at the end of each part may be answered in written or oral forms. These questions will ensure that the child has read with understading.

Practical tasks appear in some parts. The simple things to be constructed by the children will assist in making the subject a reality.

Is is suggested that once a part has been completed and the questions have been answered, the teacher help the children to make their own brief notes to emphasise the important facts.

Apart form the practical work assigned at the end of a chapter, the following approaches are suggested as teacher and children proceed together through the kitaab.

1. Clothes should be checked regularly and advice should be given to those whose clothes are dirty.
2. It should be remembered that rules of Paak apply to the home as well as to the Madrasa. On his visits to the children's homes, the teacher will see how successful

his teachingt is. When he finds an unhygienic home, he should try to get cooperation of parents. This will make his teaching successful.

3. Cleanliness of the classroom : Children shoul take turns in sweeping and dusting the classroom. Windows should be cleaned regularly.
4. Personal cleanliness : Regular inspection of children should be conducted to see that they are clean. Head, face, hands, feet, fingernails and teeth should be inspected. Boys should be encouraged to keep their hair short.
5. Toilets : The need to keep the toilets clean is very important. They should be cleaned regularly and water must always be Paak.

Teachings of Islam

PART 1

In the name of Allah, the most beneficent, the most merciful.

We praise Allah the great and pray for Allah's blessings to His noble Prophet

1. The name of our RELIGION is ISLAM.
2. ISLAM stands on FIVE PILLARS.
3. These pillars are as follows :
    a. KALIMA TAYYIBAH
    b. Every Muslim must BELIEVE in and DECLARE the KALIMA which means that there is none worthy of worship but ALLAH and Muhammed (Sallallaho-Alaihe-Wa-Sallam), is ALLAH's Messenger.
    c. SALAAT - Daily five times NAMAAZ
    d. To give ZAKAAT.
    e. SAUM (FASTING) in the month of RAMADHAAN.
    f. To perform HAJ.
4. ISLAM is a religion of peace.
5. ISLAM is a perfect and true religion.
6. ISLAM teaches us all the good things about this world and the hereafter.

Kalima of Islam

The First Kalima

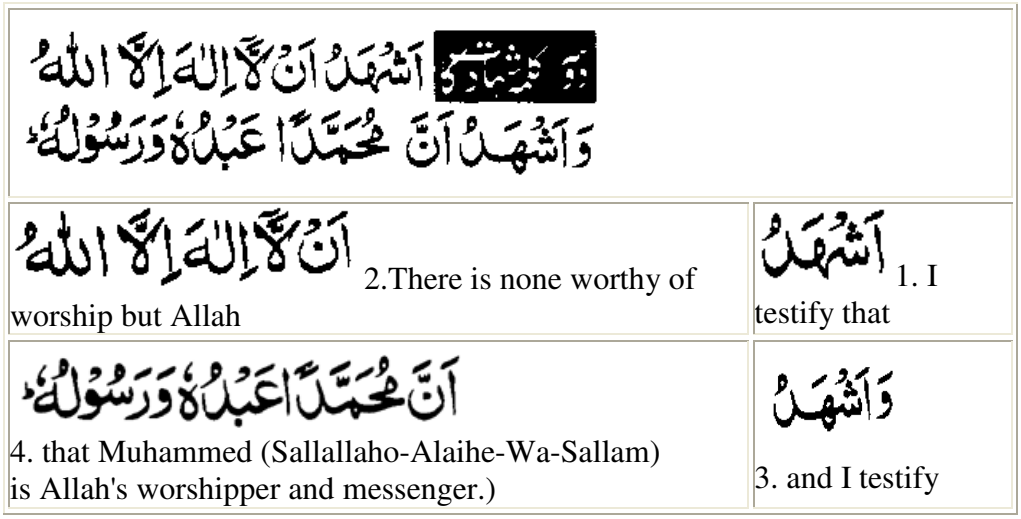
<table>
<tr><td colspan="2">
</td></tr>
<tr><td>لَآ اِلٰہَ اِلَّا اللّٰہُ</td><td>مُحَمَّدٌ رَّسُوْلُ اللّٰہِ ؕ</td></tr>
<tr><td>1. (There is none worthy of Worship but Allah)</td><td>2. (Muhammed (Sallallaho-Alaihe-Wa-Sallam) is Allah's Messenger)</td></tr>
</table>

This KALIMA is also called :
KALIMA TAUHEED

AND
KALIMA TAYYIBAH

The Second Kalima

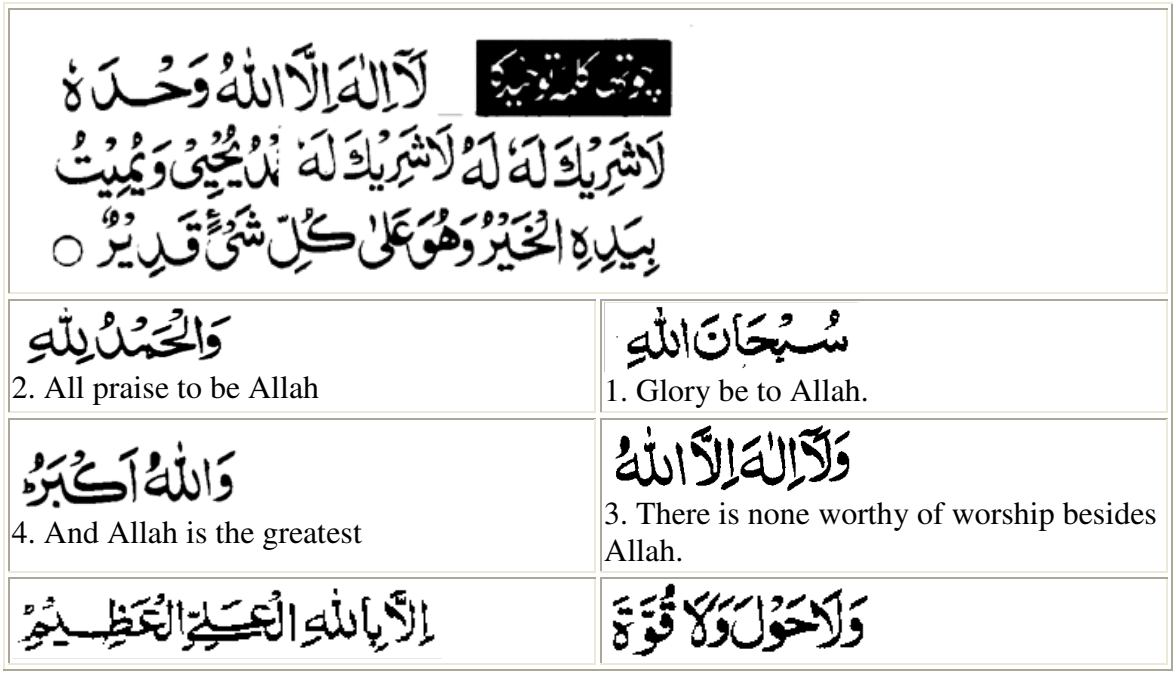
KALIMA SHAHADAT (TESTIFICATION)



2.There is none worthy of worship but Allah	1. I testify that
4. that Muhammed (Sallallaho-Alaihe-Wa-Sallam) is Allah's worshipper and messenger.)	3. and I testify

The Third Kalima

KALIMA TAMJEED (GLORIFICATION OF Allah.)



2. All praise to be Allah	1. Glory be to Allah.
4. And Allah is the greatest	3. There is none worthy of worship besides Allah.

6. except from Allah. The most high - The great.	5. There is no Power and might

The Fourth Kalima

KALIMA TAUHEED (Believing in the Unity of Allah.)

لَآ اِلٰهَ اِلَّا اللّٰهُ	وَحْدَهٗ
1. (There is none worthy of worship besides Allah.	2. who is alone
لَاشَرِيْكَ لَهٗ	لَهُ الْمُلْكُ
3. (and) He has no partner.	4. His is the Kingdom
وَلَهُ الْحَمْدُ	يُحْيِيْ وَيُمِيْتُ
5. and for Him is all praise..	6. He gives life and causes death.
بِيَدِهِ الْخَيْرُ	وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ
7. In His hand is all good.	8. And He has power over everythig.

The Fifth Kalima

KALIMA RADDE - KUFR

(Disproving of Kufr.)

(O Allah ! I seek protection in You from that I should join any partner with You knowingly. I seek Your forgiveness from that which do no know. I repent from it (ignorance.) I free myself from disbelief and joining partners with You and from all sins. I submit to Your will I believe and I declare : There is none worthy of worship besides Allah and Muhammed (Sallallaho-Alaihe-Wa-Sallam) is Allah's Messenger.

Iman (Belief)

Question: What is Iman?
Answer: Iman (Belief) is to have FAITH in something and to proclaim it. To a muslim Iman (Belief) means firm belief in Allah and the teachings of our Nabi Hazrat MUHAMMAD MUSTAFA (Sallallaho-Aaihe-Wa-Sallam).

Iman (Belief) Mujmal

كَمَا هُوَ	اٰمَنْتُ بِاللّٰهِ
2. as He is	1. (I believe in Allah
وَقَبِلْتُ جَمِيْعَ اَحْكَامِهٖ	بِاَسْمَآئِهٖ وَصِفَاتِهٖ
4. and I have accepted all His orders.	3. with his many names and qualities)

A MUSLIM HAS TO PROCLAIM FAITH IN SEVEN THINGS, THESE ARE :

Iman (Belief) Mufassal

<table>
<tr><td colspan="3">
اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ
وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ
مِنَ اللّٰهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ ؕ</td></tr>
<tr><td>وَكُتُبِهٖ</td><td>وَمَلٰٓئِكَتِهٖ</td><td>اٰمَنْتُ بِاللّٰهِ</td></tr>
<tr><td>3. His Books</td><td>2. His Angles,</td><td>1. I believe in Allah,</td></tr>
<tr><td colspan="2">وَالْيَوْمِ الْاٰخِرِ</td><td>وَرُسُلِهٖ</td></tr>
<tr><td colspan="2">in the Day of Judgment</td><td>His Messengers,</td></tr>
<tr><td colspan="2">وَالْبَعْثِ بَعْدَ الْمَوْتِ ؕ</td><td>وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ
مِنَ اللّٰهِ تَعَالٰى</td></tr>
<tr><td colspan="2">and that life after death.</td><td>and that fate, its good and bad is given by Allah.</td></tr>
</table>

ALLAH

1. Allah is ONE.

2. He alone is worthy of worship.
   And none besides Him is worthy of worship.
3. He has no PARTNER.
4. Nothing is hidden from Him, He even knows the thoughts that go into a person's mind.
5. He is the most POWERFUL.
6. He created the earth, the skies, the sun, the moon, the stars, the Angels, human beings and the whole universe.
7. He gives life and death.
8. He gives sustenance to all creation.
9. He does not eat, drink or sleep.
10. He is forever and will be forever.
11. He was not created by anyone.
12. He does not have any parents, wife or children.
13. He does not depend on anybody. All depend on Him.
14. NO body resembles Allah, and He resembles none.
15. He is pure from all faults.
16. He does not have eyes, nose of a body like that of human beings.
17. We should therefore PRAY to HIM for all our needs.

Angles

1. Allah has created Angles out of light and gave them various duties to perform.
2. They are not visible to us.
3. They do not commit sin nor do they disobey Allah.
4. They do what Allah has ordered.
5. We do not know their exact number.
6. We know of four famous Angels. They are :
    1. Hazrat JIBRAEEL Alayhis Salaam.
    2. Hazrat MICHAAEEL Alayhis Salaam.
    3. Hazrat IZRAAEEL Alayhis Salaam.
    4. Hazrat ISRAAFEEL Alayhis Salaam.
7. Hazrat JIBRAEEL (Alayhis-Salaam) brought Allah's Book, Orders and messages to all the Prophets. He was also sent to help the Prophets at times and fight against their enemies.
8. Hazrat MICHAAEEL (A.S) is in charge of food and rain. Other Angels work under him who are in charge of clouds, the seas, the rivers and the winds. He gets the order from Allah. He then order the others the under his command.
9. Hazrat IZRAAEEL (AS) takes away life with the order of Allah. He is in charge of death. Numerous Angels work under him. Some take away the lives of good persons whilst others looking very fearful take away the lives of sinners and disbelievers.
10. Hazrat ISRAAFEEL (AS) will blow the SOOR (TRUMPET) on the DAY OF JUDGEMENT. The sound will destroy and kill everything that is on earth and in the skies. When he blows for the second time all will come to life with the order of Allah.

11. There are two Angels that are always with every person. One writes all his GOOD DEEDS whilst the other enters all his BAD DEEDS, They are known as

KIRAAMAAN-KAATIBEEN.

1. The **MUNKAR** and **NAKEER** question a person when he dies.
2. Some Angels are in charge o HEAVEN, some of HELL, some of looking after children, the old, the week and others whom Allah wishes to protect.
3. From the **QURAAN** and **HADITH** we come to know that various other Angles are in charge of various other duties.

Books of Allah

1. Allah has revealed His Books to various Prophets for the guidance of their nations.
2. The big Books are called KITAABS whilst the small ones are called SAHIFAS.
3. The four main Books that were revealed are the
    1. TOURAAT.
    2. ZABOOR
    3. INJEEL
    4. HOLY QURAAN
4. The TOURAAT (OLD TESTAMENT) was given to Hazrat MOOSA (Alayhis-Salaam).
5. The ZABOOR (PSLAMS) were given to Hazrat DAWOOD (Alayhis-Salaam)
6. The INJEEL (NEW TESTAMENT) WAS GIVEN TO Hazrat ESAA (Alayhis-Salaam).
7. The HOLY QURAAN, the final Book of Allah was revealed to Hazrat MUHAMMAD MUSTAFA (Sallallaho Alaihe-Wa-Sallam).
8. Besides these there were many more smaller Kitaabs revealed, eg 10 Sahifas were revealed to Hazrat AADAM (Alayhis-Sallam).
    - 50 Sahifas were revealed to Hazrat SHEES (Alayhis-Salaam)
    - 30 Sahifas were revealed to Hazrat IDRIS (Alayhis-Salaam).
    - Between 10 and 30 Sahifas were revealed to Hazrat EBRAHIM (Alayhis-Salaam) (Peace and Blessings of Allah be upon all of them)
9. All the other Books besides the HOLY QURAAN were revealed at once.
10. The HOLY QURAAN was revealed over a period of 23 years.
11. All the other Books are no more in their original form. Changes, alterations and additions have been made to them.
12. The HOLY QURAAN has been memorised by thousands from the beginning of ISLAM right to the present day.
13. Allah has promised to safeguard the text of the HOLY QURAAN, which is miraculous.
14. The HOLY QURAAN was the final book of Allah. It is still pure, clear and free form any change or alteration.

Messengers of Allah

1. Allah sent many messengers to this world from time to time to guide mankind.
2. These messengers were known as RASOOLS and NABIS.
3. The FIRST of these messengers was :
    - Hazrat AADAM (Alayhis-Salaam)
      (Peace be upon him).

      Whilst the LAST was

      Hazrat MUHAMMAD MUSTAFA
      (Sallallaho-Alaihe-Wa-Sallam)

4. We do not know the names of all the NABIS that came into the world.
5. There were about 124000 Nabis.
6. All the NABIS and RASOOLS were human beings whom Allah chose to convey His message to the people.
7. They always spoke the truth, committed no sins and conveyed the message without adding or leaving out anything.
8. They performed miracles with the help of Allah Ta'ala.
9. All the RASOOLS were NABIS but not all NABIS were RASOOLS.
10. A RASOOL is a Prophet who received a new SHARIAT (Divine Law) and Book from Allah. A NABI follows the SHARIAT of a RASOOL or a Prophet before him.
11. No person can become a NABI or a RASOOL by his own effort.
12. No more Prophets will come after our NABI Hazrat MUHAMMAD MUSTAFA (Sallallaho-Alaihe-Wa-Sallam).He was the final Prophet of Allah.
13. In the HOLY QURAAN Allah Ta'ala mentioned our NABI Hazrat MUHAMMAD MUSTAFA (Sallallaho-Alaihe-Wa-Sallam) as KHAATIMUN NABIYEEN which means that he is the LAST of all the NABIS.
14. The name of some other NABIS and RASOOLS mentioned in the QURAAN are Hazrat EBRAHIM, ISMAIL, YAHYA, ZAKARIA, YUNUS, IDRIS, YAQOOB and SULEMAN (Alay-Himus-Salaam).
15. Our NABI Hazrat MUHAMMAD MUSTAFA (Sallallaho-Alaihe-Wa-Sallam) was of the highest position amongst all the Prophets.
16. All the prophets of Allah preached the oneness of Allah Ta'ala.

The SAHAABAH (Companions) of RASULULLAH
(Sallallahu Alaihe Wa Sallam).

People who either saw NABI (S.A.W.) or stayed in his company, embraced ISLAM and died as MUSLIMS are known as SAHAABAH.

Singular : Sahaabi	Plural : Sahabah.

Any person who was in the companionship of saw NABI (S.A.W) for even a very little while is a Sahaabi provided he or she died a MUSLIM.

1. Rasulullah (S.A.W.) mentioned : "All the Sahaabah are just and pious and whomsoever amongst them you shall follow you shall be guided."
2. The highest rank amongst the Sahaabah is that of Hazrat ABUBAK (RA). His position is superior to the entire Ummah (followers) of Rasulullah (Sallallaho-Alaihe-Wa-Sallam) till the day of QIYAAMAT.

Next in rank is

- Hazrat OMAR bin KHATTAB Radiallahoanh.
- Thereafter is the position of
- Hazrat OSMAN Radiallahoanh and then
- Hazrat ALI KARRAMALLAHO WAJHUH.

Thereafter the position of the other Sahaabah is best known by ALLAH TA'ALA alone.

3. Amongst the Sahaabah is a group of TEN companions regarding whom NABI (S.A.W.) gave the glad tiding of JANNAT (Paradise). These are known as the ASHARA-E-MUBASHSHARAH (the ten who have been given the glad tidings of JANNAT) they are :

1. Hazrat Abu Bakr (Radiallahoanh)
2. Hazrat Omar (Radiallahoanh)
3. Hazrat Osman (Radiallahoanh)
4. Hazrat Ali (Karramallaho Wajhuh).
5. Hazrat Talha (Radiallahoanh)
6. Hazrat Zubair (Radiallahoanh)
7. Hazrat Abdur Rahman bin Auf (Radiyallahu-anh)
8. Hazrat Saad bin abi Waqqas (Radiyallahu-anh)
9. Hazrat Saeed bin Zaid (Radiyallahu-anh)
10. Hazrat abu Ubaidah bin Jarrah. (Radiyallahu-anh)

- It is from the Sahaabah the world learnt the DEEN of ISLAM. It is from them that we established the SHARIAT and obtained the SUNNAH of our NABI (Sallallaho-Alaihe-Wa-Sallam).
- A non-Sahabi is not equal in rank to the LOWEST Sahaabi, even though the non-Sahaabi may be the greatest WALI (pious friend of Allah).
- It is COMPULSORY to show respect to all the sahaabah Radiyallahu anh and ABSTAIN from speaking ill and criticizing the noble Sahaabah of Rasullah (Sallallaho-Alaihe-Wa-Sallam).

Fate (Taqdeer)

1. Allah has the knowledge of everything before its creation.

2. Allah has given human beings the willpower and the ability of doing good or bad.
3. Allah's knowledge of what good or bad one would do even before one is created is called TAQDEER or FATE.
4. All favours are by Allah's will alone and no misfortune can happen expect by the will of Allah.
5. Therefore we should not despair over any misfortune or boast over any favour. This teaches us that we should be thankful to Allah for his favours and patient over any misfortune.

The Last Day (Qiyamat)

1. This world will one day come to an end.
2. Besides Allah Ta'ala no one knows the exact day of Qiyamat. Only this much is known that on one Friday the 10th of Moharram Hazrat ISRAFEEL (Alayhis Salaam) will be ordered to blow the soor (Bugle).
3. The sound will cause every living person or creature to die
4. The earth will be shaken up. The mountains will become like flakes of cotton wool, the sun and the moon will crash. The stars will lose their shine and the whole universe will be destroyed.
5. The approach of Qiyamat will be known by its signs shown to us by our NAIBIE HAZRAT MUHAMMAD MUSTAFA (Sallallaho Alayhe-Wa-Sallam).
6. Some off these signs are as follows:
    1. People will disobey their parents and disrespect them.
    2. Breach of trust.
    3. Singing, music and dancing will become common.
    4. Illiterate people will become leaders.
    5. People will speak ill of their ancestors and the previous pious people.
    6. People of low means will begin to boast of high buildings.
    7. Unworthy people will be given high posts.

The life After Death

1. After the day of Qiyamat when everything will be destroyed, Hazrat ISRAFEEL (Alayhis Salaam) will be ordered to blow the bugle (Soor) for the second time.
2. Once again every Person that lived on this earth from the time of Hazrat AADAM (Alayhis Salaam) upto, the final day would be given new life.
3. They will all gather before Allah Ta'ala for judgement in the MAIDAAN-ES-HASHR (Field of Resurrection).
4. They would have to give an account of their deeds.
5. The day on which this will be done is; called

YAUM-UL-HASHR :	Day of Resurrection
YAUM-UL-JAZA and YAUMUD DEEN	Day of

:	Judgement
YAUM-UL-HISAAB :	Day of Reckoning

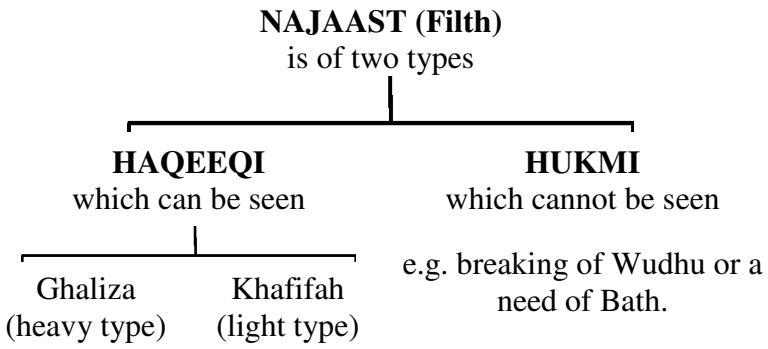
6. The good would he blessed and rewarded with JANNAT of PARADISE.
7. The evil ones would be punished in JAHANNAM (Hell)
8. Besides the Kuffaar and Mushrikeen Allah Ta'ala will forgive whomsoever He wishes.
9. KUFFAAR - Plural of KAAFIR meaning one who disbelieves in Allah.
10. MUSHRIKEEN - Plural of MUSHRIK meaning one who associates with Allah Ta'ala any partner in His being or attributes.

QUESTIONS

1. What does Islam teach?
2. What is the meaning of Kalima Shahadat?
3. Give another name for Kalima Tayyeba?
4. What does Iman (Belief) mean to a Muslim?
5. A Muslim has to proclaim faith in 7 things. These are mentioned in Irnan-E-Mufassal. What are these 7 things.
6. What is the meaning of Kalima Tauheed?
7. What are the five Pillars of Islam?
8. Read the following and explain their meanings,
   (A) Kalima Tamjeed (B) The 5th Kalima. (C) Iman-E-Mujmal (D) Iman E-Mufassal.
9. Translate the following into English.
10. Who are the Keraaman Kantiheen and what do they do?
11. What arc Sahfas and to which Nabis they were given? How many to each Nabi?
12. What is the meaning of KHATAMUN NABIYEEN?
13. Name some of the famous NABIES?
14. What did the PROPHETS of ALLAH preach about ALLAH?
15. What is TAQDEER or FATE called?
16. What are some of the SIGNS of QIYAMAT?
17. What is the meaning of Yaum-UI-Hashr and Yaum-Ul-Hisaab?
18. Name the four famous ANGELS?
19. State the Responsibility of the four famous ANGELS?
20. Name the four main BOOKS and to whom they were Revealed?
21. Over a period of how many years was the QUR'AN SHARIEF revealed?
22. Approximately how many NABIS were sent to the World?
23. When will QIYAMAT take place?
24. Who are the SAHAABAH and mention what NABI Alay-His Salaam has mentioned regarding them?
25. Mention the ranks of the Sahaabahs and name the Ashara-E-Muhassharah?
26. Explain the rank of WALI and the rank of a LOWEST SAHAABI?
27. It is ..... to show respect to all the SAHAABAH.

Istinja

Part-2



NAJAASATE HAQEEQI:	Uncleanliness or filth that can be seen eg. urine, stool, blood and wine.
NAJAASATE GHALIZA:	Dense (heavy) types of Najaasat eg. Urine and Stool of human beings.
NAJAASATE KHAFIFAH:	Lighter types of Najaasat eg. Urine of Halaal animals.
MAKROOH:	Disliked or something which is against the conduct of Islam.
MAKROOH - E - TAHREEMEE:	Close to Haraam.
HARAAM:	Illegal or forbidden.

NAJAASATE HAQEEQI

THERE ARE TWO TYPES OF NAJAASATE HAQEEQI.

1. **NAJAASATE GHALIZA**
2. **NAJAASATE KHAFIFAH.**

Examples of NAJAASATE GHALIZA:

Urine and stool of human beings and the excretion of all animals and the urine of all Haraam (forbidden) animals, flowing blood of human beings and animals, wine, fowl and duck excretion.

Examples of NAJAASATE KHAFIFAH:

Urine of HALAAL ANIMALS (animals permitted for eating) and the excretion of HARAAM BIRDS.

NAJAASATE HAQEEQI:

Whether Najaasate Haqeeqi (Ghaliza or Khafifah) is on the body or cloth can be cleaned by washing three times. After every wash the garment must be squeezed.

	STOOL Excreta)	URINE	BLOOD
HUMAN BEINGS	Najassate Ghaliza	Najassate Ghaliza	Najassate Ghaliza
HARAAM ANIMALS	Najassate Ghaliza	Najassate Ghaliza	Najassate Ghaliza
HALAAL ANIMALS	Najassate Ghaliza	Najassate Khafifah	Najassate Ghaliza
HARAAM BIRDS	Najassate Khafifah		Najassate Ghaliza
HALAAL BIRDS	PAAK		Najassate Ghaliza

ISTINJA

- ISTINJA means cleaning the private parts after passing out urine and stool by using clean water and earth etc.

1. It is SUNNAT to make ISTINJA after passing out urine, stool, etc.
2. It is permissible to use lumps of dry earth for ISTINJA, provided the body is properly cleaned.
3. For passing urine and stool, one should go to a place of privacy (toilet) and seat oneself at ease. After relieving, wash the private parts until satisfied that they have become clean.
4. It is MAKROOH to make ISTINJA with coal, bones, glass, baked bricks, printed paper, etc. It is not proper to use paper for ISTINJA which is also used for writing and printing. But with toilet paper it is different. It can be used for ISTINJA, since it was made only for that purpose and not for writing or printing.
5. It is MARKOOH to pass out urine while standing.
6. It is MAKROOH-E-TAHREEMEE to face or show the back to the KA'BA when passing out urine or stool.

7. It is FORBIDDEN to seat little children facing or showing their backs towards the KA'BA when passing out urine or stool.
8. Remove rings, badges or anything else on which the name of ALLAH, His RASOOL. (Sallallaho-Alayhe-Wa-Sallam), Quranic verses or Hadith are written. It is permitted to have them in the pocket.
9. Use the LEFT HAND only in ISTINJA.
10. Do not urinate or pass stool on a public road or path, beneath a fruit tree, or a tree giving shade or in a well, dam or river.
11. If you are in an open place and there is no toilet, then sit in a place where you cannot be seen by others.

BEFORE ENTERING THE TOILET RECITE :

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ
الْخُبُثِ وَالْخَبَائِثُ

O ALLAH! I seek protection in You from the MALE and FEMALE DEVIL.

ENTER the toilet with the LEFT FOOT

AFTER LEAVING THE TOILET

Step out with the RIGHT FOOT and once OUTSIDE RECITE:

غُفْرَانَكَ ؕ اَلْحَمْدُ لِلّٰهِ الَّذِیْ
اَذْهَبَ عَنِّیَ الْاَذٰی
وَعَافَانِیْ ؕ

O ALLAH! I seek Your pardon. All praises are due to ALLAH Who has taken away from me discomfort and granted me relief.

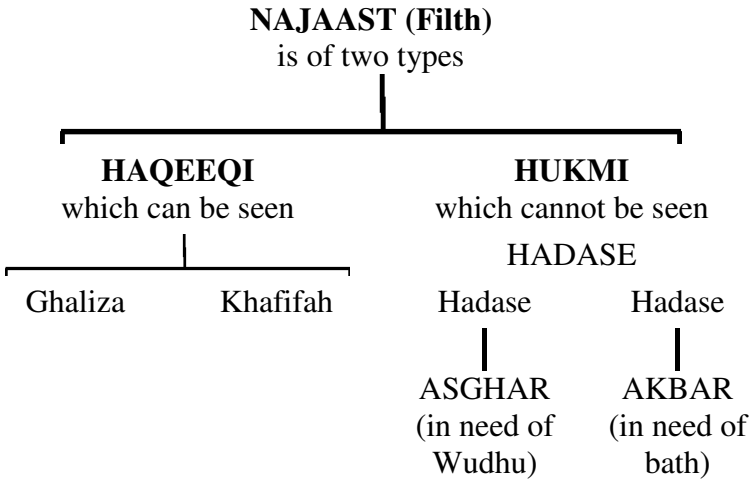
QUESTIONS

1. Name the two types of NAJAASAT?
2. What is HUKMI Najaasat?
3. How should one clean Najaasate GHALIZA that is on the body or clothes?
4. What is HAQEEQI Najaasat?
5. Give examples of Najaasate KHAFIFAH?

6. Give examples of NAJAASATE GHALIZA?
7. Explain MAKROOH'?
8. Explain MAKROOH-E-TAHREEMEE?
9. What is HARAAM'?
10. How is it to face the KA'BA when making ISTINJA?
11. With which foot one should enter the TOILET?
12. What is the meaning of ISTINJA?
13. Can one use printed paper for ISTINJA?
14. What is the meaning of the DU'A that is recited before entering the TOILET?
15. Which direction should one not face towards nor show one's back during urinating or passing stool?

Wudu (Ablution)

Part 3



NAJAASATE HUKMI	When a person is in need of Wudhu or Bath.
HADAS	Breaking of Wudhu or Bath.
NAJIS (Napaak)	Unclean or Impure
KHILAAL	The passing of wet figure between the bread, fingers and toes.
FARZ	Compulsory
SUNNAT	The practice of Hazrat Muhammad Mustafa (Sallallaho-Alaihe-Wa-Sallam)
MUSTAHAB	Preferable
MAKROOH	Disliked
NAWAQIS	Nullify (Break) Wudhu or Bath.

WUDHU AND GHUSL

WUDHU AND GHUSL IS ALLOWED WITH THE FOLLOWING WATER

1. Rain water.
2. Well water.
3. Spring, sea or river water.
4. Water of melting snow or hail.
5. Water of a big tank or pond.

Water left over after drinking by human beings, Halaal animals and Halaal birds (e.g.. cows, goats, pigeons) is TAAHIR (clean)

WUDHU AND GHUSL IS NOT ALLOWED WITH THE FOLLOWING WATER.

1. All NAJIS or Napaak water.
2. Water extracted from fruit and trees.
3. Water that has changed it's colour, taste and smell and becomes thick because something was soaked in it.
4. Small quantity of water in which something NAJIS has fallen, e.g.. Urine, blood, stool or wine or some animal had died after falling into it.
5. Used water of Wudhu or Ghusl.
6. Water left over after drinking by HARAAM animals, e.g.. dogs, pigs or animals of prey.
7. Water which a cat drinks immediately after eating a mouse is NAJIS.
8. Water left by a person who has just drunk wine is NAJIS.

THE NIYYAT (Intention)

- It is SUNNAT to make the NIYYAT for WUDHU.
- For Wudhu one should make the Niyyat at heart that he is performing Wudhu to get rid of HADASE ASGAR.
- HADASE ASGHAR: Means the need of Wudhu.

PRACTICAL DEMONSTRATION
IS VERY ESSENTIAL IN
EXPLAINING
THE PROCEDURE OF
MAKING

WUDHU, NAMAAZ etc.

DU'A BEFORE COMMENCING WUDHU (Ablution)

I begin with the name of Allah
And all praises are for Allah.

1. To wash one's hands, face and feet, etc. before performing NAMAAZ is called WUDHU or Ablution. No namaaz is accepted without Wudhu.
2. One should sit on a high, and clean place to perform Wudhu. Face the direction towards the Holy KA'BA Sharif if possible.
3. Using TAHIR (clean) water FIRST wash BOTH the HANDS upto the WRISTS THREE times.
4. Use a MISWAAK for cleaning the teeth and then GARGLE the mouth THREE times.
    - It is SUNNAT to make MISWAAK during WUDHU. By using a Miswaak the reward of a NAMAAZ increases 70 times.
5. Thereafter take water upto the NOSTRILS THREE times with the RIGHT hand and clean the nose with the LEFT hand.
6. Then wash your FACE THREE, times. Wash from the hairy part of the forehead to below the chin and from one ear lobe to the other.
7. Then make KHILAL of the BEARD.
8. Thereafter wash the RIGHT HAND INCLUDING(, THE ELBOWS THREE times.
9. Then wash the LEFT HAND INCLUDING the ELBOWS.
10. Then make KHILAL of the FINGERS.
11. Thereafter wet the hands and pass them over the head, ears and nape. This must he done ONCE only. It is known as MASAH.

DU'A WHILST MAKING WUDHU

O Allah' forgive my sins and give expansion (abundance) in my home and grant me blessings in my substance.

MASAH

WET THE HANDS AND FINGERS

- Keep THREE fingers of each hand together (middle finger, ring finger and little finger).
- Keep thumb and index finger raised (away).
- Keep thumb, index finger and palm away from the head.
- Pass the three fingers from the forehead to the upper portion of the nape.
- Then place the palm on the sides of the head and bring farward to forehead.
- Then insert the front portion of the index finger into the openings of the ear.
- Then make Masah behind the ears with the inner part of the thumb.
- Make Masah of the nape with the back of the middle finger.

Then wash BOTH the FEET INCLUDING the ANKLES THREE times. First the Right and then the Left foot.

N.B. Use LEFT HAND for KHILAL of toes and washing of the feet.

First wash the RIGHT FOOT including the ankle and then make KHILAL of the TOES.

Beginning with the LITTLE toe of the RIGHT FOOT .

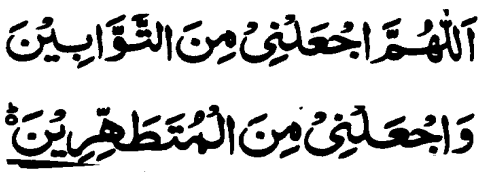
Then wash the LEFT FOOT including the ankle and then intake KHILAL of the TOES.

Completing at the LITTLE toe of the LEFT FOOT

DU'A AFTER COMPLETING WUDHU

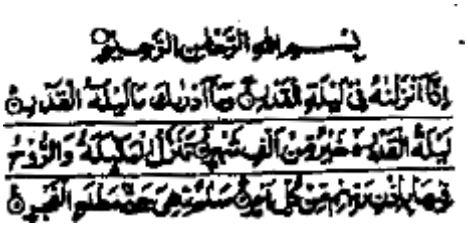
RECITE KALIMA SHAHADAT.

(I testify that there is none worthy of worship but Allah and I testify that Muhammed (Sallallaho-Alaihe-Wa-Sallam) is Allah's worshipper and messenger.)



(O Allah." make me of the repenters and make me of the purified.)

ALSO RECITE SURAH QADR



MORE ABOUT WUDHU

FARAAIDH OF WUDHU

(Compulsory Acts)

There are 4 Farz in Wudhu

NB: If a FARDH is left out the WUDHU is INCOMPLETE. The items that are FARDH in WUDHU:

1. Washing the FACE from the FOREHEAD to the LOWER portion of the CHIN and from one EAR LOBE to the other.
2. Washing of BOTH the ARMS INCLUDING the ELBOWS ONCE.
3. Doing MASAH of a QUARTER of the HEAD ONCE.
4. Washing of BOTH the FEET INCLUDING the ANKLES ONCE.

If any of the FARAAI'D are left out or a HAIR's - BREADTHS place

is left DRY the Wudhu will be INCOMPLETE

There are 13 Sunnats in Wudhu

If a SUNNAT is left out, the WUDHU is COMPLETE but the full SAWAAB of Wudhu is not gained.

1. Niyyat (intention)
2. Reciting of BISMILLAH.
3. Washing of the hands thrice upto the wrists.
4. Brushing the teeth by MISWAAK.
5. Gargling three times.
6. Passing water into the nostrils thrice.
7. KHILAL i.e. to pass wet fingers into the beard.
8. KHILAL of the fingers and toes.
9. Washing of each part THREE times.
10. MASAH of the whole head ONCE.
11. MASAH of both the ears ONCE.
12. Wudhu done SYSTEMATICALLY.
13. Washing of each part one after the other without pause, so no part dries up before the Wudhu is completed.

There are 5 Mustahabs in Wudhu

Carrying out a MUSTAHAB act brings SAWAAB or reward but no sin if left out.

The items MUSTAHAB in WUDHU are:

1. To begin from the RIGHT.
2. To make Masah of the nape.
3. Not to take ASSISTANCE from anyone.
4. To fact the OIBLA
5. To sit on the high and clean place.

There are 4 Makroohs in Wudhu

Committing of a MAKROOH act in Wudhu causes the full BLESSING of Wudhu to be lost although the Wudhu will not have to be REPEATED.

The items MAKROOH in WUDHU are:

1. To make Wudhu in a DIRTY PLACE.
2. To clean the nose with the RIGHT HAND
3. To talk of WORLDLY AFFAIRS.
4. To do WUDHU against the SUNNAT.

There are 8 Nawaqis in Wudhu

EIGHT things NULLIFY (break) the WUDHU. They are called NAWAQISE (breakers of) WUDHU.

1. Discharging of URINE, STOOL or the coming out of anything from the PRIVATE PARTS.
2. Discharging of GASES.
3. VOMITING IS MOUTHFUL
4. To fall ASLEEP lying down or by resting the body against something.
5. To FAINT due to some illness or any other reason.
6. Becoming INSANE or going MAD.
7. LAUGHING, ALOUD whilst in NAMAAZ.
8. FLOWING of BLOOD or MATTER from any part of the body.

MASAA-IL PERTAINING TO WUDHU

1. If blood or matter does not move from the place of the wound or sore, Wudhu will not break. Wudhu will only break if the impurity flows out of the wound or sore.
2. If clots of blood come out of the nose while blowing it, Wudhu will not break. Wudhu will only break if the blood is in the fluid state.
3. If a pimple has to burst in the eye, then the Wudhu will only break if the fluid (that comes out of the pimple) flows out of the eye.
4. If the blood in the saliva is more than the saliva, Wudhu will break. Therefore if one's saliva is reddish because of blood Wudhu will break.
5. Blood appearing on a toothpick will not break Wudhu if the effect of the blood cannot be seen in the saliva.
6. Fluid from a paining ear will break the Wudhu, even if there is no sore or pimple in the ear.
7. Water which flows from the eyes because of the eyes paining, will break the Wudhu.
8. If males fall asleep in the position of Sajdah, but do not topple over, Wudhu is not broken. However, if females fall asleep in the position of Sajadh, Wudhu will break.
9. A doubt will not break Wudhu. One remembers that Wudhu was made, but cannot remember if the Wudhu was broken. In such a case of doubt the Wudhu will be considered valid.
10. During Wudhu one doubts whether a certain part was washed or not. In this case that particular part should be washed. However, if such doubt occurs after the completion of Wudhu, then the Wudhu will be complete. No notice should be taken of the doubt.
11. After Wudhu if one remembers well that a certain part was not washed or Masah of the head was not made, then that part should be washed only or Masah should be made. There is no need to repeat the whole Wudhu.

12. It is not permissible to touch the Quraan Sharif and tray, plate, etc. on which a verse of the Quraan Sharif is written or engraved, without Wudhu.
13. It is Mustahab (preferable) to make Wudhu for each Salaat even though one may be in the state of Wudhu. It is Mustahab only if at least two Rak'aats Salaat have been performed with the previous Wudhu. Thus if one did not perform any Salaat, it will not be permissible to perform fresh Wudhu before that Wudhu has been either broken or at least two Raktaats Salaat have been performed.
14. If the four parts (that are Fare to be washed in Wudhu) become soaked in the rain or have been washed by swimming or taking a bath, etc. then Wudhu will be valid even if one had no intention of Wudhu.
15. While making Wudhu one should take care not to strike the water against the face causing it to splash. To do so is Makrooh.
16. While making Wudhu the eyes should not be closed so tightly that the water is prevented from. Moistening the eyelashes or blocking the entry of water into the eyewells. To do so is Makroohe Tahrimi. If every one eyelash remains dry or water has not entered the eyewells, the Wudhu will be incomplete.
17. The mouth should not be closed tightly while making Wudhu. To do so is Makroohe Tahrimi. If any part of the lips remain dry, the Wudhu will be incomplete.
18. Wudhu will not be valid if any substance which does not allow water to seep through, sticks on any one of the four parts that are Farz. to be washed in Wudhu, e.g.. gum, paint, cutex (fingernail paint), etc. If one realises after Wudhu that some gum or cutex has covered the fingernail (for example), then the Wudhu will only he valid if the gum or cutex is removed and the fingernail washed. There is no need to renew the Wudhu.
19. If removal of the ointment from a sore or wound is harmful then it will not be necessary to remove it. If pouring water over the affected part is also harmful then merely make Masah of the affected part.
20. If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for Masah purpose, or Masah on the affected part will be harmful, then Masah should be made over the bandage.
21. If this difficulty does not exist, then it will be necessary to open the bandage, plaster, etc., and make Masah on the affected part.
22. It is best to make Masah over the whole of the upper surface of the bandage, etc. It is Wajib to make Masah of more than half the bandage, etc. If only half or less than half the bandage was covered by Masah, the Wudhu will not be valid.
23. After making Masah if the bandage, plaster, etc., comes loose and it is realised that the affected part has healed, then the Mash made will not be valid. It will now be necessary to wash the particular part. It is not necessary to renew the Wudhu.
24. If the beard is thick then it is not Farz for the water to reach the skin under it during Wudhu. If the beard grows sparsely so that the skin under it can be seen, then it is Farz for the water to reach the skin as well.
25. Liquid that comes out of the eye while yawning, does not break Wudhu.
26. Fingernails should be kept short. Dirt accumulates under long iingernails. Wudhu and Ghusl will not be valid if the dirt is of such a nature that it does not allow

water to seep through. It is also against Islamic hygiene and Tahaarat rules to keep long fingernails and to allow dirt to accumulate under them.

Bad Odour
The odour of cigarettes, cigars, raw onions, etc. is offensive to both the Musallies and the Malaa'ikah (Angels). If one has smoked then the mouth should be thoroughly washed nailed before entering the Musjid.

QUESTIONS

1. Explain the term NAJAASAT and the difference between NAJAASATE HAQEEQI and NAJAASATE HUKMI.
2. Explain the terms NAJAASATE GHALIZAH and NAJAASATE KHAFIFAH and give examples for each.
3. Explain the terms :
    1. Hadas
    2. Hadase Asghar
    3. Hadase Akbar.
4. Explain the terms NAJIS.
5. What is the difference between WUDHU and GHUSL?
6. Mention 6 types of water that can be used to perform Wudhu or Ghusl.
7. Name 5 types of water with which Wudhu or Ghusl is not permissible.
8. NIYAAT for Wudhu is: Farz, Sunnat or Mustahab?
9. Translate the Du'as read at the following times:
    a. before commencing Wudhu
    b. whilst performing Wudhu
    c. after completing Wudhu.
10. During Wudhu one should sit .....and face the .....if possible.
11. Mention the benefits of using the MISWAAK.
12. The using of Miswaak is: a) Mustahab b) Sunnat c) Farz.
13. Explain the term MASAH and the procedure of making Masah Of the napa.
14. Explain the term KHIIAL.
15. Both the feet should bc washed With the ..... hand and the finger of the .... hand should be used for the Khila of the toes.
16. Khilal of the toes should begin at III' toe and and at the ..... toe.
17. Explain:

. Farz

    a. Sunnat
    b. Mustahab
    c. Makrooh
    d. Nawaaqis.
18. Mention the Faraa'iz, Sunnats, Mustahabs, Makroohs and Nawaaqis of Wudhu.
19. Will the Wudhu break if blood or matter does not flow from the wound?

20. What happens if a person doubts of having washed a certain part or not?
21. Mention three points regarding Masah over a bandage.
22. Is it necessary to make Wudhu after having taken a bath?
23. Does fluid that flows out of the eye while yawning, break the Wudhu?

Ghusl (Obligatory Shower)

PART 4

MORE ABOUT WATER

1. The water with which Wudhu or Ghusl has been made is called MUSTA'MAL (used) WATER. This in itself is TAAHIR, but Wudhu or Ghusl is not ALLOWED with this water.
2. Water from which DOGS, PIGS or ANIMALS of PREY have drunk is NAJIS (Impure). The water which a CAT drinks immediately after eating a mouse or any other creature is NAJIS (Napaak). Water left by a person who has just drunk WINE is also NAJIS (Napaak).
3. Water left by a cat (if it has not just eaten a mouse), a cow, buffalo or hen that eats anything Napaak (filth), lizard, crow, kite, hawk, eagle and all other Haraam birds, is MAKROOH.
4. The water which has been left over after drinking by human beings, Halaal animals e.g.. cows, goats, pigeons, doves and horses, is TAAHIR (clean).
5. All types of water will become NAJIS if NAJAASAT falls into them. However, two types of water are excluded from this rule, namely:
    a. Flowing water of river or sea and
    b. STORED water in LARGE QUANTITY, e.g.. large reservoir or huge tank.
6. Stored or standing water which covers an area of approximately 21 x 21 FEET, THAT IS + (6.5m. x 6.5m) and is deep enough so that a person can take out water with his hands without baring the ground, is regarded as large quantity of water. Any tank or reservoir as big as that will be called a BIG TANK or a BIG RESERVOIR.
7. Any animal or bird which has FLOWING BLOOD and falls into water of a SMALL quantity and dies will make the water NAJIS (Napaak).
   E.g.. birds, fowls, pigeons, cats or mice, etc.
8. The water of a big tank or reservoir becomes NAJIS when the TASTE, COI.OUR or SMELL of the NAJAASAT becomes apparent.
9. Animals that are born and live in water, e.g.. fish, frogs, etc. or insects that do NOT have FLOWING BLOOD, e.g.. flies, lizards, frogs or ants do not make the water NAJIS if they have to die inside the water.

TAHARAT (CLEANLINESS) NIYAAT OF GHUSL (BATH)

TO MAKE THE NIYYAT FOR GHUSL IS SUNNAT. One should make the intention of becoming PAAK (clean) from that HADAS (impurity) which he wishes to get himself clean from, eg.:

EG. I AM MAKING GHUSL TO BECOME CLEAN (PAAK) FROM JANAABAT.

Hadase Akbar:

NEED OF COMPULSORY PATH.

Faraa'idh
(Compulsory Acts)
of GHUSL

THERE ARE THREE FARZ IN GHUSL

1. Passing water into and out of the mouth, i.e. GARGLING.
2. Putting water into the NOSTRILS.
3. Passing water over the entire body.

THERE ARE FIVE SUNNATS IN GHUSL

1. Washing hands upto the wrists.
2. Washing the private parts and the parts over which uncleanliness is found:
3. Niyyat of washing off Hukmi Najaasat.
4. Making Wudhu before washing the body.
5. Then passing water cover the whole body thrice.

Rules Whilst Making Ghusl

1. Ghusl should be made in a place of total privacy.
2. One should not face the Qibla whilst making Ghusl.
3. Ghusl may he performed standing or seated, preferably seated.
4. Use sufficient water. Do not skimp nor be wasteful
5. Abstain from speaking whilst performing Ghusl.
6. It is better not to read any Kalimah or Aayah while bathing. Before performing Ghusl one should make

- Niyyah (intention) thus:
  I am performing Ghusl to become PAAK.
- Without Niyyah there is no SAWAAB (reward) although Ghusl will be valid.

Procedure for Performing GHUSL

1. Wash both hands including the wrists.
2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of JANAABAT or NAJAASAT. If there is NAJAASAT elsewhere on the body, it should now be washed off.

3. Perform Wudhu. If one is making Ghusl on a stool or platform where water will rapidly flow away, then perform the complete Wudhu. If there is a fear of the feet being dipped in waste water during the Ghusl then postpone the washing of the feet to the end of the Ghusl. Ensure that the mouth and nostrils are thoroughly rinsed THRICE.
4. After performing Wudhu pour water over the head thrice.
5. Thereafter pour water thrice over the right shoulder and thrice over the left shoulder.
6. Then polar water over the entire body and rub.
7. If the hair of the head are not plaited, it is compulsory to wet all the hair upto the very base.
    - If a single hair is left DRY, Ghusl will NOT be VALID.
    - If the hair of a woman are plaited, she is excused from loosening her plaited hair but it is COMPULSORY for her to wet the base of each and every hair. If she fails to do so then the Ghusl will NOT be VALID.
    - As for men who grow long hair and plait them, they are NOT EXCUSED from leaving their hair DRY.
    - If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplait her hair and wash her entire hair.
8. It is MUSTAHAB (preferable) to clean the body by rubbing it.
    - All parts of the body should be rubbed with the hands to ensure that water has reached all parts of the body and no portion is left dry.
9. Rings, earrings, etc., should be removed to ensure that no portion covered by them is left dry. Ensure that the navel and ears are all wet. If they are not wet Ghusl will be incomplete.
10. On completion one should confine oneself to a clean place. If, while performing Wudhu the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel and dress as hastily as possible.
11. If after Ghusl one recalls that a certain portion of the body is left dry, it is not necessary to repeat the (Ghusl Merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too must be rinsed when recalled after Ghusl has been performed.

QUESTIONS

1. The water with which WUDHU or GHUSL has been made is called?
2. Is WUDHU or GHUSL allowed with MUSTA'MAL Water?
3. The LEFT OVER water drunk by which animals is NAPAAK'?
4. The LEFT OVER water drunk by which animals is MAKRUH?
5. Water LEFT OVER by whom is TAHIR(clean)?
6. Name TWO types of water that does NOT become NAPAAK if something NAJIS (Napaak) falls into it?
7. When does a BIG TANK or RESERVOIR become NAJIS?
8. What does TAHAARAT mean?
9. What are the 3 FARAAI'Z of GHUSL?

10. What are the 5 SUNNATS of GHUSL?
11. What are the 6 Rules whilst making GHUSL?
12. Explain the PROCEDURE for making GHUSL?
13. Explain HADATHE AKBAR?

MASAA-IL PERTAINING TO GHUSL

1. It is permissible to leave the head dry and wash the rest of the body if it is harmful to apply water to the head due to some sickness or ailment. However, once the person is cured of his sickness, it is Wajib to wash the head. Water has to flow over it.
2. Make haste in covering the body. One should not delay in wearing one's clothes after completing the Ghusl. The Shar'iah emphasises this so much, that if the feet have not been washed as yet, then first put on the clothes and thereafter wash the feet.
3. It is not necessary to remove the ointment from a cut or wound during Ghusl. Just pour water over it.
4. After Ghusl, Wudhu should not be made to perform Salaat or for any other Ibaadat since the Ghusl is sufficient.

- It is preferable to cut the nails of the fingers and toes as well as remove the hair from under the armpits and below the navel before taking bath. If one is in the state of Hadase Akbar or Janaabat then it is not permissible to remove, cut or break any nails or hair from any part of the body. Unwanted hair should preferably be removed once a week. If this is not possible then every second week. Care should be taken that it is not left for more than 40 days. Beyond 40 days the neglecter will be guilty of sin.

Note: It is compulsory for a person who is in the state of Janaabat (impurity) to perform Ghusl.

It is also compulsory for a woman to have a bath after Haidh and Nifaas.

- Haidh: the female monthly period of menstruation. The maximum period of ten days.
- Nifaas: the blood which flows after childbirth The maximum period is forty days.

SEQUENCE TO BE FOLLOWED IN CLIPPING OF THE FINGER AND TOE NAILS.

Pairing of the finger nails should begin at the SHAHAADAT finger (index finger of the right hand). The nails of the balance three fingers (of the right hand) should be clipped next, in order. Thereafter continue with the small finger of the left hand and complete the remaining three fingers and thumb, in sequence. Lastly, clip the nail of the right thumb.

Clipping of the TOE nails should begin at the small toe of the RIGHT foot and end at the small toe of the LEFT foot, in order.

QUESTIONS:

1. True or False
   i. GHUSL will be VALID if one does not make the NIYYAH.....
   ii. One must face the QIBLA while making GHUSL.....
   iii. It is better to READ KALIMAH while GHUSL (bathing).....
   iv. GHUSL will NOT be valid if the mouth is thoroughly rinsed once .....
   v. In GHUSL it is COMPULSORY to wet the base of each and every hair .....
   vi. It is SUNNAT to clean the body by rubbing it whilst making GHUSL?
   vii. For GHUSL to be valid RINGS and EARRINGS, must be removed .....
   viii. It is necessary to repeat the WHOLE GHUSL if any portion of the body is left dry .....
   ix. It is preferable to do WUDHU again immediately after completing the Ghusl .....
2. Is it permissible to leave the head dry during a FARDH Ghusl ?
3. If, due to some illness, a person did not wash his head during a FARDH Ghusl then is it necessary to repeat the entire Ghusl?
4. What is the ruling of the Sha'riat regarding the covering of the body?
5. What should he done regarding the ointment on a wound?
6. What should a person do if it is realised after a Fardh Ghusl that some hard food particle which stuck between the teeth? Why is this necessary?
7. After Ghusl, if a person perform Salaat without performing Wudhu, then is such a Salaat accepted?
8. Is it permissible to remove the hair, clip the finger nails or have a haircut in the states of Janaabat?
9. What is the maximum period that unwanted hair should be left from the body?
10. If this period as mentioned in 8 is exceeded, what will happen?
11. What is the sequence to be followed when clipping the finger and toe nails?

Dry Ablution and Wiping over Socks

PART 5

- To get rid of NAJAASATE HUKMIYYA by making use of clean earth or clay in a special way is called TAYAMMUM.
- TAYAMMUM is permitted when water is not available or when the use of water is injurious to health.

TAYAMMUM IS PERMITTED IN THE FOLLOWING CASES:

1. When water is not available within a radius of approximately 1.7 Kilometers (one mile).
2. When there is fear of any enemy or a dangerous animal or a snake near the water.
3. When the water is so little that, if the water is used up for Wudhu or Ghusl then there is fear of thirst.
4. When there is no rope or bucket to draw water from a well or one cannot reach water that is nearby (due to some reason) and no other person is available to fetch the water.
5. When it is known by one's own experience or a capable doctor says that the use of water would definitely be injurious to one's health.
6. When one does not have sufficient amount of money to pay for water which is being sold.
7. Or if water is sold at a very ridiculous price.
8. One is at a place where there is no water, he himself guesses or someone tells him that water is available within approx one mile. It will now be necessary to fetch water and perform Wudhu.
9. It will not be necessary to fetch water if:
    a. there is no trace of water;
    b. no one is present to give information regarding water;
    c. It is believed that water will be found after a distance of approx. I mile or more.
    d. Tayammum will now be permissible for Wudhu.
10. If so little water is available that a person can only carry out the four FARAA'ID of WUDHU, then TAYAMMUM is not permissible.
11. If something NAJIS had fallen on the ground or sand etc., it is not permissible to use that earth for TAYAMMUM even if it dries up. But Namaaz on that place is permissible after it has become dry.
12. Q If there is very little water, and one is in need of GHUSL or WUDHU and his clothes and body is also NAJIS (Napaak) what should one do?
    A First: One should wash off the NAJAASAT from one's body and clothes.
    Then: Do TAYAMMUM.

Faraaidh

(Compulsory Acts) of Tayammum

THERE ARE THREE FARZ IN TAYAMMUM

FARAA'IZ (COMPULSORY ACTS) OF TAYAMMUM :

1. NIYYAT (intention)
2. Striking both hands on earth and rubbing them on the face.
3. Striking both hands on earth and rubbing both forearms including the elbows.

Masnoon way of Tayammum

FIRST RECITE :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

AND MAKE NIYYAT
For GHUSL one should make the intention:
"I am making TAYAMMUM for GHUSL".
For WUDHU one should make the intention:
"I am making TAYAMMUM for WUDHU".

FIRST

Make NIYYAT or intention in the following way :

"O Allah, I am making TAYAMMUM for WUDHU or GHUSL, to perform my NAMAAZ or recite the QURAAN SHARIF, etc.

SECOND

Strike both hands on clean earth or dust. Then dust the hands and blow off the excess dust or earth on the hands.

Rub both the hands over the complete face without leaving a hair's breadth of space.

THIRD

Strike both hands again on the ground.

Then dust the hands and blow off the excess dust.

Rub the left hand over the complete right hand including the elbow.

Rub the right hand over the complete left hand including the elbow.

Then do KHILAL of fingers. If one is wearing a ring it is necessary to remove it or at least revolve it.

It is SUNNAT to do KHILAL of the beard also .

TAYAMMUM IS ALLOWED FOR BOTH WUDHU AND GHUSL.

ITEMS ON WHICH TAYAMMUM IS PERMITTED

1. Taahir earth.
2. Sand.
3. Stone.
4. Limestone.
5. Baked earthen pots (Unglazed).
6. Walls of mud, stone or brick.
7. Clay.
8. All items which have thick dust on them.

ITEMS ON WHICH TAYAMMUM IS NOT PERMITTED

1. Wood.
2. Metal.
3. Glass.
4. Food items.
5. All items which burn to ash, rot or melt.

Things on which TAYAMMUM is allowed need not be covered with dust.

If there is a stone, brick or clay pot, it can be used for TAYAMMUM even after it was washed clean and has no dust on it.

TAYAMMUM is permissible if one is on the point of missing the:

- JANAZA NAMAAZ or
- EIDAIN NAMAAZ

There is no Qazaa for these two Namaaz.

It will not be necessary to repeat the Namaaz already performed for water be found after the Namaaz.

The duration of TAYAMMUM is as long as water is not available or the helplessness continues. This can last for years.

NAWAQISE (Breakers of) TAYAMMUM

NAWAQISE TAYAMMUM

Things which break WUDHU also break TAYAMMUM.

TAYAMMUM for GHUSL breaks only after HADASE AKBAR.

TAYAMMUM done when water is not found, breaks when water is found.

Tayammum done due to a disease, breaks when one is cured from that disease.

One can perform any number of Namaaz by one TAYAMMUM as long as it does not break.

TAYAMMUM done for FARZ Namaaz will be valid for NAFL, for reading the HOLY QURAAN, Janaza Namaaz, Sajda-E-Tilaawat and for all other kinds of Namaaz.

MASAH ON THE KHUF - FAIN (MOZAH)

:KHUF-FAIN are a special type of socks. Instead of washing the feet during Wudhu, it is permissible to pass moist hands over such socks. This is known as MASAH ALAL KHUF-FAIN.

THE CONDITIONS FOR MASAH

1. The socks must be strong enough to enable walking in them on roads for approximately three miles without the socks tearing.
2. The socks should remain in position (covering the foreleg) without being tied. They should not slip. Socks which have elastic sewn into them (to keep them in position) will be regarded as being tied.
3. Water must not be able to seep through.
4. The socks must not be transparent or even semitransparent.

- If any one of the four conditions is lacking, Masah on such socks will not be permissible. Khuffain on which Masah is made are generally made to leather. The type of socks woolen, nylon, etc., generally worn nowadays are not classified as "Khuffain". it is, therefore, not permissible to make Masah on them. If socks are

made of a material other than leather and
the aforementioned four requirements are met, Masah will be permissible on them.

- Far the Masah Alal Khuffain to be valid, it is essential to put on the Khuffain after complete Wudhu has been made.
  If the Khuffain have been put on before a complete Wudhu has been made, Masah on them will not be permissible. Firstly, a complete Wudhu has to be made, then only should the Khutffain be put on. Thereafter if Wudhu breaks, it will be permissible to make Masah Alal Khuffain without washing the feet when Wudhu is being made.
- For a MUQEEM (one who is not a traveler - MUSAAFIR) Masah Alal Khuffain is valid for a period of 24 hours.
  For a MUSAAFIR the period permissible is upto 72 hours.
- The period of 24 or 72 hours will be reckoned from the time the Wudhu (after which the Khuffain were put on) breaks, not from the time the Khuffain were put on. For example, a Muqeem makes Wudhu at 6 p.m. and after completing his Wudhu he puts on Khuffain. At 8 p.m. his Wudhu breaks, twenty-four hours will be reckoned from 8 p.m. Hence, it will be permissible for him to make Masah Alal Khuffain each time he takes Wudhu until 8 p.m. the next day.
- Upon expiry of 24 hours, Masah Alal Khuffain will no longer be valid. When the period of (24 hours for the Muqeem and 72 hours for the Musaafir) expires, the KHUFFAIN should be removed and the FEET washed. It is not necessary to renew the WUDHU.

THE METHOD OF MASAH ALAL KHUE'E'AIN IS AS FOLLOWS

- Draw the fingers of the right hand on the upper surface of the Khuffain starting from the toes and ending (the Masah) at the foreleg (just above the ankle). The Masah should be done once only on each sock. The right hand should be used for the right Khuff and the left hand for the left Khuff.
- If the back of the hand was used to make the Masah, it will be valid. However, one should not unnecessarily depart from the correct .Sunnuh method.
- It is not permissible to make Masah on the side or at the under surface of the Khuffain. It is FARDH to make Masah on each sock to the extent of three full fingers, i.e. the full surface area of three fingers must be drawn from the toes to the foreleg.
- The following acts will nullify the Masah which was made on the Khuffain :
  1. All things which nullify Wudhu.
  2. Removal of the Khuff (sock).
  3. The expiry of the period, i.e. 24 hours for the Muqeem and 72 hours for the Musaafir.

- If only one sock was removed then, too, it is Waajib to remove the other one and wash both feet.

- Even if only the foreleg is exposed by lowering the Khuff, it will be regarded as if the whole sock has been removed. It will then be COMPULSORY to remove the Khuffain and wash both feet.

1. It is not permissible to make Masah on a Khuff which is torn to such an extent that an area equal to the size of three small toes is exposed. It is permissible to make Masah on the sock if it is torn less than this.
2. If the seam of the Khuff comes loose, but while walking the foot is not exposed, Masah on such Khuffain will be valid.
3. If a Muqeem who has made Masah Alal Khuffain goes on a journey before the expiry of 24 hours, then his masah may be extended to 72 hours. His Masah will now be valid for 72 hours.
4. If a Musaafir who has made Masah Alal Khuffain, returns to his home town then his Masah will be valid for only 24 hours.
5. It is permissible to make Masah on ordinary woolen, etc, socks which have been covered with leather .
6. If Ghusl becomes compulsory then Masah Alal Khuffain will not be permissible even if the valid period has not yet expired. The Khuffain must be removed when the Ghusl is taken and the feet washed.
7. If after making Masah one sets foot in a puddle of water and water enters the Khuff wetting more than half the foot, then Masah will be nullified. Both Khuffain must be removed and the feet washed.

QUESTIONS

1. What is Tayammum?
2. Mention seven instances when Tayammum is permissible.
3. Can Tayammum and Namaaz be made on ground on which something Najis has fallen and become dry?
4. If a person's body and clothes are Najis and the person is in need of Wudhu or Ghusl, then what should he do if the time for Salaat has come and he has very little water?
5. Mention the compulsory acts of Tayammum.
6. Explain in detail and in correct order the Masnoon procedure of Tayammum.
7. Should the Khilal of fingers and the bard be done during Tayammum?
8. What is it to make Khilal of the fingers and beard during Tayammum.
9. Mention eight items on which Tayammum is permitted.
10. Is Tayammum permissible for Wudhu and Ghusl or only for Wudhu?
11. Mention five items on Tayammum is not permitted.
12. Is it necessary for items to cover with dust for Tayammum?
13. Can a stone, brick or clay pot be used for Tayammum even though it has been washed and is free from dust.
14. If one has the fear of missing ..... Namaaz and..... Namaaz, it is permissible to make Tayammum.
15. Name two Salaats for which there is no Qaza.

16. If water is found after Salaat has been performed, is it necessary to repeat the said Salaat?
17. What is the duration of Tayammum?
18. Mention the Nawaaqis of Tayammum.
19. When does Tayammum for Ghusl break?.
20. Can the performance of one Tayammum be valid for a number of Salaats?
21. Explain the word "KHUFFAIN".
22. What is Masah Alal Khuffain?
23. Mention the four conditions of Masah.
24. What will happen if a condition is lacking?
25. Is it permissible to make Masah on nylon or woolen socks?
26. What is essential for the Masah to be valid?
27. Will Masah be permissible if the Khuffain have been put on after an incomplete Wudhu?
28. What is the period of Masah for a Musaafir?
29. For what period can a Muqeem make Masah?
30. From when will the period of 48 or 72 hours be calculated?
31. What will happen upon the expiry of this period?
32. What should be done upon the expiry of this period? Is it necessary to renew the entire Wudhu?
33. What is the method of Masah Alal Khuffain?

Adhan (Call to Prayer)

Part 6

AZAAN is SUNNAT only for the five FARZ NAMAAZ and for JUMAH NAMAAZ.

AZAAN is not required for any other Namaaz.

AZAAN means to inform, but in Shar'iah AZAAN means to inform of a particular Namaaz in particular wordings.

The AZAAN for every Farz Namaaz should be called out in its prescribed time.

If it was called before the time then it must be called again at the right time.

HOW TO CALL OUT AZAAN

When the time for Namaaz comes the MOAZZIN stands up and calls out aloud these words.

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ Allah is the greatest ot all Allah is the greatest of all.	اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ Allah is the greatest of all Allah is the greatest of all.
اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ I testify that there is none worthy ot worship but Allah.	اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ I testify that there is non worthy of worship but Allah.
اَشْهَدُ اَنَّ مُحَمَّدًا میں گواہی دیتا ہوں کہ حضرت محمد (صلی اللہ علیہ وسلم) رَّسُوْلُ اللّٰهِ I testify that Muhammed (S.A.W.) is Allah's Messenger.	اَشْهَدُ اَنَّ مُحَمَّدًا میں گواہی دیتا ہوں کہ حضرت محمد (صلی اللہ علیہ وسلم) رَّسُوْلُ اللّٰهِ I testify that Muhammed (S.A.W.) is Allah's Messenger.
حَيَّ عَلَى الصَّلٰوةِ Come for Namaaz.	حَيَّ عَلَى الصَّلٰوةِ Come for Namaaz
حَيَّ عَلَى الْفَلَاحِ Come to success.	حَيَّ عَلَى الْفَلَاحِ Come to success.

اَللّٰهُ اَكْبَرُ Allah is the greatest of all.	اَللّٰهُ اَكْبَرُ Allah is the greatest of all.
لَآ اِلٰهَ اِلَّا اللّٰهُ There is none worthy of worship besides Allah	
1. Turn the FACE right when saying حَيَّ عَلَى الصَّلٰوة	2. Turn the FACE left when saying حَيَّ عَلَى الْفَلَاح
"Hai-ya'lal Fallatt" say twice Namaaz is better than sleep اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْم	In the AZAAN of FAJR after Namaaz is better than sleep اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْم

---

and in Fajr Azaan after hearing the above
(As Salaatu Khairum Minan Naum)

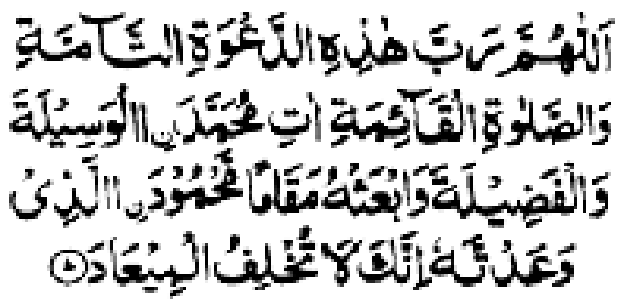
اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْم

ONE SHOULD SAY

صَدَقْتَ وَبَرَرْتَ

You have spoken the truth and you have done good.

DUAA AFTER AZAAN



O Allah! Lord of this perfect Call and of the Salaat about to be established bestow upon Muhammad the Wasilah (intercession), Grace and the lofty rank. Establish him on Makaame Mahmood which You have promised him. Verily, you do not go against the Promise.

THERE ARE SEVEN MUSTAHABS IN AZAAN

1. To stand facing the QIBLAH.
2. Not to make haste in saying Azaan.
3. To put both index fingers in the ears.
4. To call Azaan from a high place.
5. To say Azaan in a loud voice.
6. To turn the face right when saying.

and to the left when saying

7. To say 'Assalaatoo-khairoom-minannaiom' twice after 'Hiyatlal-falaah' in the Azaan of Fajr Namaaz.

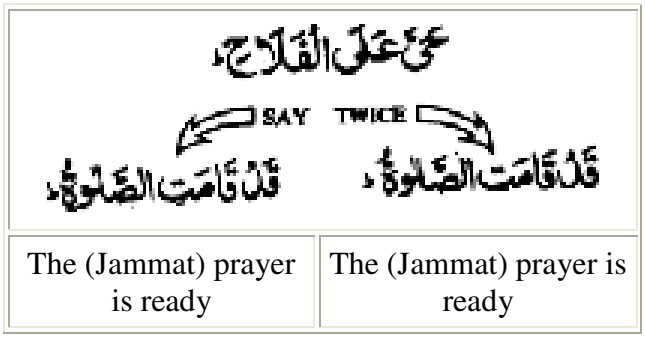
   Saying AZAAN without Wudhu is permissible but it is bad to make a habit of it.

   AZAAN is SUNNAT, but as it reveals a special glory of Islam, much stress is laid on it.

IQAAMAT

Q. What is IQAAMAT?

A. IQAAMAT is to repeat the wordings of AZAAN at the beginning of FARZ Namaaz.



The (Jammat) prayer is ready	The (Jammat) prayer is ready

In TAKBIR (IQAAMAT)
after hearing
Qad qaa ma tis Salaah

قَدْ قَامَتِ الصَّلٰوةُ

ONE SHOULD SAY

(May Allah establish it. and keep it forever.) Saying Iqaamat without Wudhu is MAKROOH.

AZAAN and IQAAMAT are SUNNAT for MEN only

Iqaamat is SUNNAT for FARZ namaaz only. It is not Sunnat for any other Namaaz.

Q. If anyone performs his Farz Salaat at home, should he say Azaan and Iqaamat?

A. Azaan and Iqaamat in the neighbouring Musjid will be sufficient, but it is better to say them at home also.

Q. Should a traveller say Azaan and Iqaamat during a journey?

A. Yes, both Azaan and Iqaamat should be said when one is at a lonely place. It won't matter if one says only Iqaamat and not Azaan, However, it is Makrooh to leave the both.

Q. Is it permissible if one person says the Azaan and another says the Iqaamat?

A. If one who said the Azaan is not present or if he is there but does not mind, then another person may say Iqaamat. If the person who said Azaan minds, then it is

Makrooh for another person to say the Iqaamat.

Q. How much time should be allowed to pass between Azaan and Iqaamat?

A. In all Salaats except Maghrib, one should wait for the Iqaamat till the persons who are eating or are in the toilet can join the Namaaz. In Maghrib Salaat it is advisable that after the Azaan, Iqaamat should be said after the lapse of the time equal to the reciting of THREE AAYATS.

IJAABAT

Repeating the words of Azaan and Iqaamat is called IJAABAT.

Q. What is IJAABAT for Azaan and Iqaamat and what is the order for that?

A. Ijaubat for both and Iqaamat is MUSTAHAB. Ijaabat means that those hearing should repeat the wordings as the Muazzin or Mukabbir says.

HOWEVER, AFTER HEARING

حَيَّ عَلَى الصَّلٰوةِ AND حَيَّ عَلَى الْفَلَاحِ

ONE SHOULD SAY

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

There is no Power and might except from Allah.
The most high - The great.

- In Fajr Azaan after hearing one should say

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ
صَدَقْتَ وَبَرَرْتَ

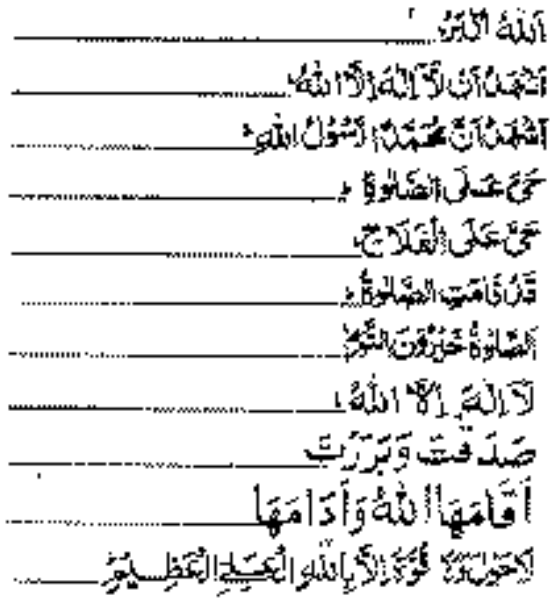
- In Takbeer, after hearing one should say

قَدْ قَامَتِ الصَّلٰوةُ
اَقَامَهَا اللّٰهُ وَاَدَامَهَا

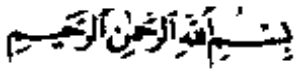
QUESTIONS:

1. What does the word AZAAN mean?
2. What is the meaning of AZAAN in SHARIAT?
3. For which NAMAAZ is AZAAN SUNNAT?
4. What is the time for calling AZAAN?
5. What are the SEVEN MUSTAHABS in AZAAN?

6. What is IQAAMAT?
7. What is IJAABAT?
8. A person performs his FARZ NAMAAZ at home should he say AZAAN and IQAAMAT?
9. How is it to say AZAAN and IQAAMAT without WUDHU?
10. How long after AZAAN should IQAAMAT be said.
11. Should a TRAVELLER say AZAAN and IQAAMAT during a JOURNEY
12. TRANSLATE THE FOLLOWING



Part 7



HOW SHOULD ONE PERFORM TWO RAKAAT NAMAAZACCORDING TO SUNNAH (Hanafi)

1. **BEFORE NAMAAZ**

   Ensure that clothes are Paak and make Wudhu. Stand respectfully on a Paak place facing the Qibla. Keep feet parallel about four fingers apart with toes pointing towards the Qibla and submit totally to Allah.

VERY IMPORTANT

FOR MALES	FOR FEMALES
No garment, jubba or trousers should be allowed to overlap the ankles. It is Makroohe Tahreemee to perform Namaaz whilst any garment is overlapping the ankles. This means that the Farz of Namaaz will be considered as performed but there is very little Sawaah or benefit in such Namaaz.	WOMEN also perform their Salaat in the same way, except for a few differences. WITHOUT HANDS BEING EXPOSED WOMEN should raise their hands to the height of their shoulders when saying Takheer Tahreema.

NIYYAH

- Make Niyyah (Intention) of whichever Namaaz one wishes to perform.

EXAMPLE

- I am perform two Rakaats Farz Namaaz of Fajr (to please Allah) facing towards the Qibla.
- When performing Namaaz led by an IMAAM, one should also make intention that:
- I am following this IMAAM.

- It is not necessary to make a verbal intention but it is better if one makes a VERBAL intention. NIYYAT can be made in any language: Arabic, Urdu, Gujarati, English, etc.

  TAKBEER-E-TAHREEMA (To, اللہ اکبر say at the begining).
  After making NIYYAH, lift the two hands upto the earlobes in such a manner that both palms face towards the Qibla. Then say ALLAHU AKBAR and fold them below the navel. Place the hands in such a way that the palm of the right hand is placed over the back of the left hand, with the right thumb and little finger gripping the wrist of the left hand and the three middle fingers of the right hand kept straight and together. While in Qiyaam (standing posture) the eyes should be fixed to the spot where the forehead will rest in Sajda.

WOMEN DO NOT RAISE HANDS HIGHER THAN SHOULDERS AND PLACE ARMS ON THE CHEST. Place the right hand over the back of the left hand above the breast and do not hold it like the MALE.

NOW READ THE THANA

ثناء
سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ
اے اللہ ہم تیری پاکیزگی کا اقرار کرتے ہیں اور تیری تعریف بیان کرتے ہیں
وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ
اور تیرا نام بہت برکت والا ہے اور تیری بزرگی بہت برتر ہے اور تیرے سوا کوئی عبادت کے لائق نہیں

All Glory be to your O Allah! and praise be to you; blessed is Your name and Exalted is Your majesty and there is none worthy of worship besides You.

Then read: TA'AWWUZ.

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

I seek refuge in Allah from Shaytaan the accursed

AND TASMIYAH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(I begin) in the name of Allah, the Most Gracious the Most Merciful.

FIRST RAK'AH

SURATUL FAATIHA AND ADDITIONAL SURAH.

Recite Suratul Faatiha and after WALAD DHALLEEN say AAMEEN (softly), then recite BISMILLAHIR RAHMAANIR RAHEEM and any Surah thereafter. It is necessary that a minimum of three short Aayahs or one long Aayah be read in proper sequence as in the Quraan.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ	
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ All praises is due to Allah Lord of the worlds	اَلرَّحْمٰنِ الرَّحِيْمِ ۙ The Beneficant, the Merciful
مٰلِكِ يَوْمِ الدِّيْنِ ؕ Master of the Day of Judgement	اِيَّاكَ نَعْبُدُ You alone we Worship
وَاِيَّاكَ نَسْتَعِيْنُ ؕ And You alone we ask for help	اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ Show us the right path

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ The path of those whom you have favoured	غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ Not the path of those who earn Your eanger
وَلَا الضَّآلِّيْنَ ۧ Nor (the Path) of those who go astray	

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۚ وَمَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۚ
لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۚ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ
فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۚ سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۚ

اَللّٰهُ اَكْبَرُ Saying Allahu Akbar go in RUKU	اَللّٰهُ اَكْبَرُ Saying Allahu Akbar go in RUKU

The EYES should be fixed onto the FEET.

MEN

- In RUKU hold both the KNEES with the fingers APART.
- Ensure that the ARMS do not touch the BODY.
- Keep the BACK straight, while the HEAD should neither be LOWERED nor RAISED.
- In RUKU recite softly at least THREE or FIVE times.

WOMEN

- When making RUKU a WOMAN should only BEND over sufficiently so that her HANDS reach her KNEES.
- The HANDS should be placed on the KNEES, with the FINGERS kept together.
- In RUKU the ELBOWS should TOUCH the sides of the BODY and the FEET kept TOGETHER.

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

(How Glorious is my Lord the Great.)

TASMEE : To say 'Semi Allahu Leman Hamedah.'

QAWMAH : To stand up after RUKU.

Now stand up straight and whilst coming up say: **TASMEE**

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

(Allah has listened to him who has praised Him.)

Then in the upright position say: **THAMID**
Rabbana Lakal Hamd.

رَبَّنَا لَكَ الْحَمْدُ

Trans : O Our Lord! Praise be to You.

If one does NOT stand erect after RUKU and merely lifts ones head and goes into Sajdah then the NAMAAZ. will NOT he VALID, and it will be NECESSARY to repeat the NAMAAZ.

- **FIRST SAJDAH**
  Now saying ALLAHU AKBAR and placing both hands on the knees, go into Sajda. (On completing the Takbeer one should have reached the position of Sajdah). When going into Sajdah first place the KNEES on the ground, then the HANDS, then the NOSE and then the FOREHEAD. The FACE should rest between the two HANDS with FINGERS pointing towards the Qiblah. When in Sajdah the FEET should be upright with the TOES pointing towards the Qibla. The ARMS should not touch the sides of the BODY nor the ground. The STOMACH should be away from the THIGHS. In Sajdah recite softly at least THREE or FIVE times:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ

(All Glory be to my lord, the Most High)

If there is a valid reason the forehead could be kept off the ground, otherwise the Sajdah will not be valid. When in Sajda the feet should not be lifted from the ground. If they are lifted for a duration more than three "SUBHANALLAH" the Namaaz will be void.

WOMEN

- In Sajda the upper part of the leg (the thigh) should not be upright but in as flat a position as possible, with the feet spread towards the right.
- While in Sajdah the stomach and thighs must be kept together.
- The forearms should be put flat on the ground in Sajdah.
  Women must not raise their VOICE when reciting TASBEEH.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ

(All Glory be to my lord the Most High)

- **JALSA** (To sit between two Sajdahs)
  Saying ALLAHU AKBAR sit up straight, do not sit with the back crooked or stooped. It is important to sit up and pause after the first Sajdah, merely lifting the head from the ground without sitting up before the second Sajdah will nullify the Namaaz.

MEN

Sit resting the BACK on the LEFT LEG and having the RIGHT LEG raised, the TOES facing the QIBLQ

WOMEN

NOTE that a GIRL does not sit on her LEFT LEG.

SECOND SAJDAH

The second Sajdah is performed as the first one, i.e. going into Sajdah saying ALLAHU AKBAR and reading SUBHANA RABBIYAL AA'LAA softly at least three times. One Rak'ah is now complete.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ

(All Glory be to may Lord, the Most High.)

SECOND RAK'AH

Saying ALLAHU AKBAR stand up for the second Qiyaam. On getting up from the Sajdah first lift the FOREHEAD, then the NOSE and then the KNEES. Ensure that the HANDS are on the KNEES and not on the ground for support, except for a valid reason. Saying BISMILLAHIR RAHMANIR RAHEEM recite SURATUL FAATIHA and a Surah and

COMPLETE THE SECOND RAK'AH IN THE SAME MANNER AS THE FIRST ONE

- **FIRST QAIDAH**
  After completing the Second Sajdah of the second Rak'aah saying ALLAHU AKBAR sit up for Qai'dah. The method of sitting is placing the LEFT FOOT flat on the ground and sitting on it, with the RIGHT FOOT upright and its TOES facing towards the Qibla. The HANDS must be placed on the THIGHS with the tips of the FINGERS near the KNEES. It is important that the fingers are kept close together and that they face the Qiblah and not towards the ground. The EYES should be fixed on the LAP.

اَللّٰهُ اَكْبَرُ

FIRST QAIDAH
then read
TASHAHHUD:

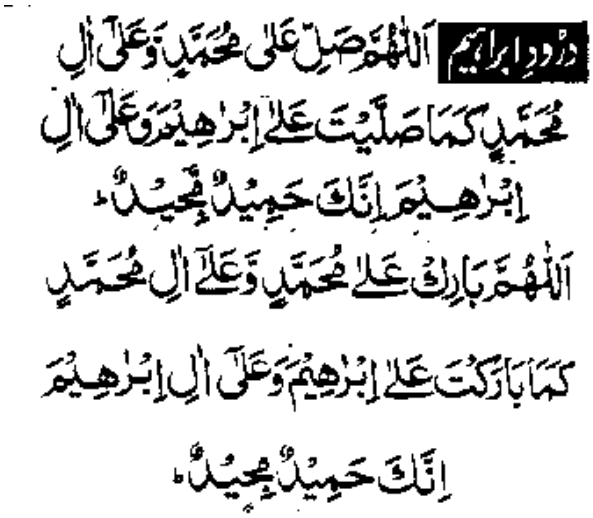
(All reverence, all worship, all sanctity are due to Allah, Peace be upon you O Prophet, and the mercy of Allah and His blessings. Peace be Upon us and all the righteous servants of Allah. I bear witness that none is worthy of worship besides Allah and Muhammad (S.A.W.) is His devotees and Messenger.)

On reaching the KALIMA form a circle with the thumb and middle finger and lift the index finger of the right hand

and at ILLALLAHU drop it onto the thigh.

The circle should be maintained to the end.

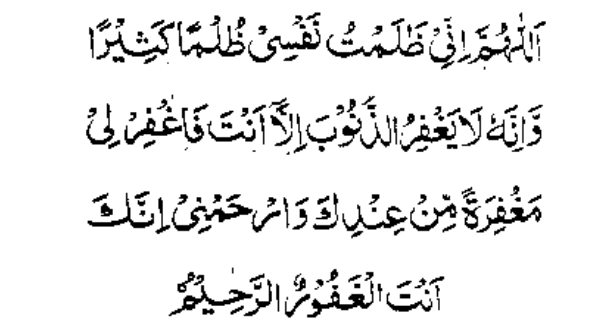
- **THIRD AND FOURTH RAK'AHS**
  If one wishes to perform four Rak'ahs one should not read anything more than the TASHAHHUD, but saying ALLAHU AKBAR stand up and perform the remaining two Rak'ahs. No other Surah should be read after SURATUL FATIMA in the THIRD and FOURTH Rak'ahs of any FARZ Namaaz, but it is WAAJIB to do so in any SUNNAT or NAFL Namaaz.
- **SECOND QAIDAH**
  In the second Qai'dah after the Tashahhud read DUROODE IBRAHIM:



(O Allah! Shower Your mercy upon Muhammad (S.A.W.) and the followers of Muhammad (S.A.W.) as You showered Your mercy upon Ebrahim (A.S.) and the followers of Ebrahim (a.s.). Behold You are praiseworthy, glorious. O Allah! Shower Your blessings upon Muhammad (S.A.W.) and the fol/owers Muhammad (S.A.W.), as You showered Your blessing. upon Ebrahim (a.s.) and the followers of Ebrahim (a.s.) Behold, You are praiseworthy, glorious.

THE DU'AS AFTER DUROOD

After the Durood recite this Du'aa :



(*O! Allah. I have been extremely unjust to myself, and none grants forgiveness against sins but You; therefore, forgive me, will forgiveness that comes from You, and have Mercy upon me. Verily You are the Forgive, the Merciful.)*

SALAAM

Complete the Namaaz by turning the face to the right saying :

سلام اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

(Peace be upon you and the mercy of Allah.)

Then turn the face to thc left, and repeat the Salaam. When making Salaam one should make intention of greeting the Angels, When making Salaam the eyes should be fixed onto the respective shoulders.

Completion of Namaaz

On completing the Namaaz one should recite ASTAGHFIRULLAH thrice. Then one should raise both hands to the level of the chest and make Du'a to ALLAH TA'ALA :

اَسْتَغْفِرُ اللّٰهَ ، اَسْتَغْفِرُ اللّٰهَ ، اَسْتَغْفِرُ اللّٰهَ

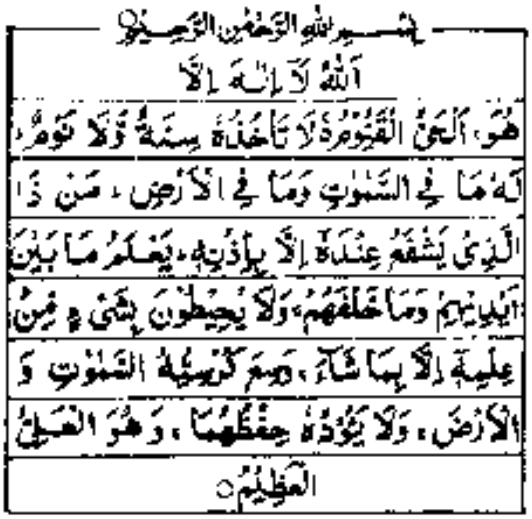
اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ ،

اَللّٰهُمَّ اَعِنَّا عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ،

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ،
وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ،
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ
عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ،

AAYATUL KURSI

This Aayah should be memorised and read once after every Farz Nammaz.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَللّٰهُ لَآ اِلٰهَ اِلَّا
هُوَ، اَلْحَيُّ الْقَيُّوْمُ، لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ،
لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ، مَنْ ذَا
الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ، يَعْلَمُ مَا بَيْنَ
اَيْدِيْهِمْ وَمَا خَلْفَهُمْ، وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ
عِلْمِهٖٓ اِلَّا بِمَا شَآءَ، وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ
الْاَرْضَ، وَلَا يَئُوْدُهٗ حِفْظُهُمَا، وَهُوَ الْعَلِيُّ
الْعَظِيْمُ ۝

3 Raknats Witr-Wajib

1. This three-Rak'ah Namaaz is offered during the ESHA Namaaz.
   First the two Rak'ahs are performed and alter completing the Tashahhud stand up in the original position with the arms folded.
   After reciting " BISMILLAH" and "ALHAMDO" and a Surah, say "ALLAHU AKBAR" raising the hands upto the ears and folding them below the navel. Thereafter recite the DU'A QUNOOT (softly)

اَللّٰهُمَّ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي
الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

One who dose not know the Dooa e Qunoot may recite اَللّٰهُمَّ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝	
or say thrice	اَللّٰهُمَّ اغْفِرْ لِيْ – اَللّٰهُمَّ اغْفِرْ لِيْ – اَللّٰهُمَّ اغْفِرْ لِيْ
or three times	يَارَبِّ – يَارَبِّ – يَارَبِّ

Duna-E-Qunoot

O Allah : we beseech Your help. وَنُؤْمِنُ بِكَ and belive in You وَنُثْنِي عَلَيْكَ الْخَيْرَ and we praise You in the best manner	اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ and we ask Your pardon وَنَتَوَكَّلُ عَلَيْكَ and we put our trust inYou
وَ نَشْكُرُكَ وَلَا نَكْفُرُكَ and we thank You and we are not ungrateful to You. وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ and we cast off, and leave one who disobeys You.	
وَلَكَ نُصَلِّيْ and to You do we pray وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ and to You do we flee and we are quick وَنَخْشٰى عَذَابَكَ and we fear Your punishment	اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ O Allah : You alone we serve وَنَسْجُدُ and we prostrate وَنَرْجُوْا رَحْمَتَكَ and we hope for Your mercy
اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ No doubt Your punishment overtakes the unbelievers	

Go into RUKU, and then complete the NAMAAZ in the usual manner.

Conditions And Rules of

Prayer

According to Sunnah (HANAFI)

Part 8

Index

1. Introduction
2. Conditions for Namaaz
3. Namaaz Chart
4. TIMES OF NAMAAZ
5. FARZ
6. WAAJIB

Introduction

NAMAAZ is a special type prayer that has been taught by ALLAH and the HOLY.PROPHET MUHAMMAD (Sallallaho Alaihe Wa Sallam).

EIGHT conditions are to be observed before one performs Namaaz. Without them Namaaz cannot be performed. These EIGHT conditions are called SHARAA'IT.

Conditions for Namaaz
(SHARAA'TT)

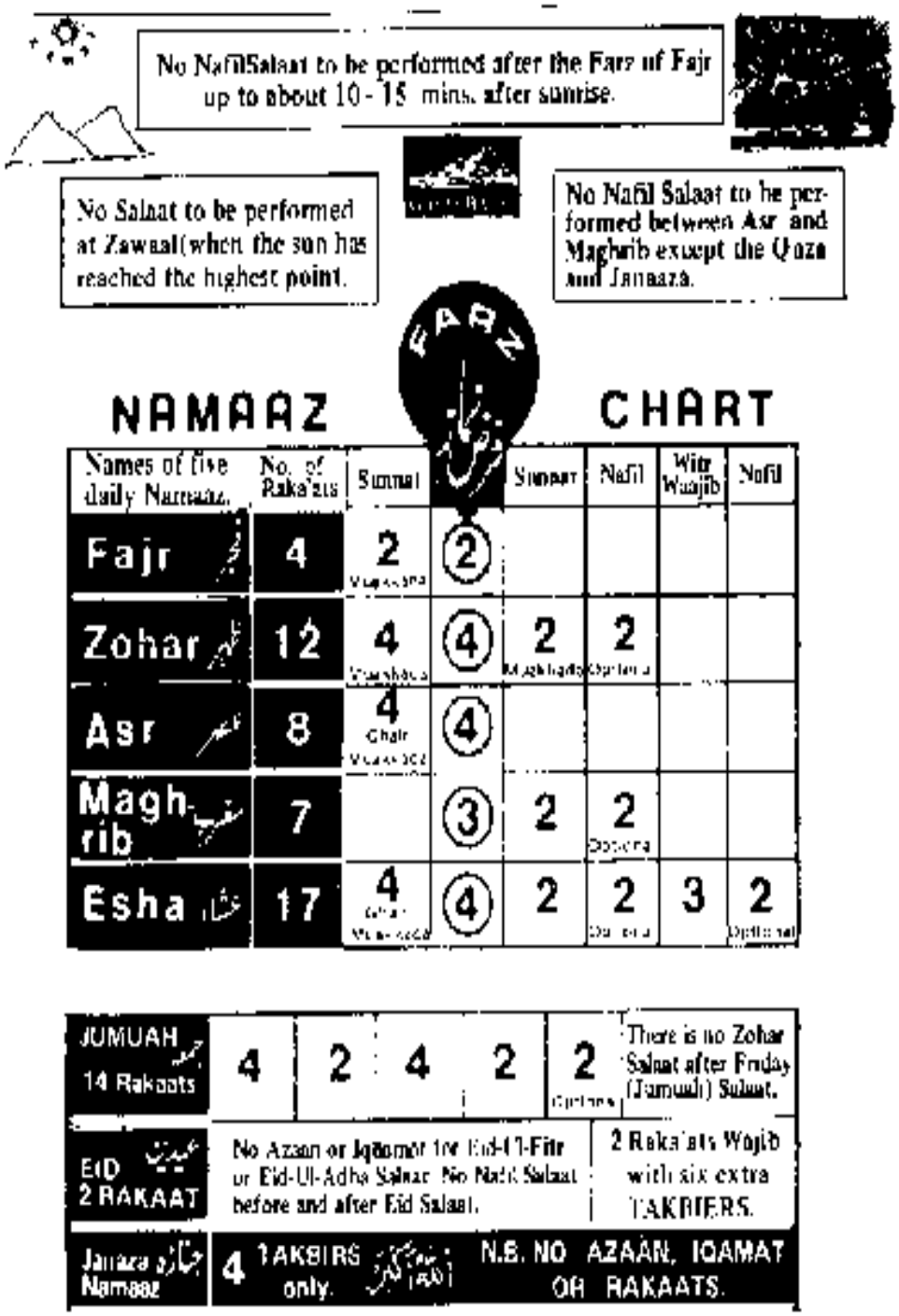
EIGHT CONDITIONS THAT MUST BE OBSERVED BEFORF ONE PFRFORMS NAMAAZ

1. To make Whudhu if necessary.
2. To make Ghush if necessary.
3. Taharah (cleanliess) of body and dress.
4. Taharah (clealiness) of place.
5. Facing towords the QIBLAH.
6. Covering of Satr (private parts).
7. Niyyah (intention) for Nammaz.
8. Performing Salaat at the Perscribed times.

* If any one of these conditions is omitted, Salaat will not be accepted.

- N.B. A MALE's satr is from the NAVEL to the KNEE (including knee).

- And a FEMALE'S satr is her ENTIRE BODY except her FACE and HANDS to the WRIST.
- TAHARAH (cleanliness) means one's body should be free from all NAJAASAT. (Filth and Impurities).
- There are TWO types of NAJAASAT. One HAQEEQI, the other HUKMI.
- NAJAASATE HAQEEQI is the NAJAASAT which CAN BE SEEN (External impurity) ea. urine, blood, stool and wine.
- NAJAASATE HUKMI is that Najuasat (impurity and filth) which cannot be seen, eg.
  (a) HADATH (b) JANABAH.
- HADATH: to be without WUDHU.
- JANABAH: state of a person on whom GHUSL. or bath has become COMPULSORY.
- It is necessary that one's body should be free from both types ot NAJAASAT before performing Namaaz.
- One should face towards the KA'BAH SHARIF when perfoming Namaaz.
- We are ordered to face KA'BAH SHARIF because the KA'BAH is the House of Allah, which is in the city of MECCA. One must always keep one's chest towards the KA'BAH while performing Namaaz..
- The direction of the HOLY KA'BAH SHARIF is called the QIBLAH.
- Namaaz is COMPULSORY FIVE TIMES daily.


No NafilSalaat to be performed after the Farz of Fajr up to about 10 - 15 mins. after sunrise.
No Salaat to be performed at Zawaal(when the sun has reached the highest point.
No Nafil Salaat to be performed between Asr and Maghrib except the Qaza and Janaaza.
FARZ
NAMAAZ CHART
Names of five daily Namaaz.
No. of Raka'ats
Sunnat
Nafil
Witr Wajib
Nafil
Fajr
Zohar
Asr
Maghrib
Esha
JUMUAH
14 Rakaats
There is no Zohar Salaat after Friday (Jumuah) Salaat.
EID
2 RAKAAT
No Azaan or Iqaamat for Eid-Ul-Fitr or Eid-Ul-Adha Salaat. No Nafil Salaat before and after Eid Salaat.
2 Raka'ats Wajib with six extra TAKBIERS.
Janaza Namaaz
4 TAKBIRS only.
N.B. NO AZAAN, IQAMAT OR RAKAATS.

TARAWIH 20 RAKAATS

Taraawih Namaaz is Sunnat -E - Muakkada for MEN and WOMEN duriing the month of

RAMADAAN only. The twenty Raka'ats of Taraawih Namaaz are performed after the FARZ and SUNNAT of ESHA Namaaz The 20 raka'ats with 10 Salaams are masnoon. ie. One should make niyyat for two raka'ats of Taraawih each time, and WITR Namaaz there after.

TIMES OF NAMAAZ

VARY ACCORDING TO SEASON

Fajr

Q.: When does the time for Fajr begin and when does it end?

A.: From SUBHA SADIQ (Early Dawn) up to a little before SUNRISE.

Zohar

Q.: When does the time for Zohar begin and when does it end?

A.: From after Zawaal (Past Noon) up to the time that the shadow of any object becomes twice the length of the object plus the original shadow that was there at MID-DAY (ZAWAAL).

Asr

Q.: When does the time for Asr begin and when does it end?

A.: It begins when Zohar time finishes and ends at a little before SUNSET. To delay the Asr Namaaz until the colour of the sun has turned PALE (yellow) is MAKRUH.

Maghrib

Q.: What is the time for Magrib Namaaz?

A.: From SUNSET up to the time the REDNESS fades on the horizon.

Esha

Q.: When does Esha time begin?

A.: Esha time begins after the REDNESS on the horizon disappears (about an hour and half after sunset) and lasts upto a little before SUBHA SADIQ (dawn). It is MUSTAHAB to read Esha Namaaz before one third of the night has passed and it is MAKROOH to delay Esha Namaaz until after MID-NIGHT.

FARZ

COMPULSORY IN NAMAAZ

THERE ARE SIX FARZ IN NAMAAZ

1. TAKBEERE TAHREEMA
2. QIYAAM (standing) position.
3. QIRAAT (Recitation of at least three aayats or one long aayat of the QURAAN).
4. RUKU (to bow down).
5. Both the SAJDAHS (to prostrate).
6. QAA'DAH AKHEERA (To sit so long at the end of the last Rakaat that one can read the TASHAH'HUD).

WAAJIB

NECESSARY IN NAMAAZ

Q. What does WAAJIBAATE NAMAAZ mean'?

A. WAAJIBAAT are those items that are necessary to complete the Namaaz. IF one misses any one of them unknowingly, this mistake can be compensated by performing SAJDA SAHW (Sajda done for mistakes made unknowingly).

* If one does not perform SAJDA SAHW or if one misses a WAAJIB knowingly, it is necessary to perform that Namaaz all over again.

THERE ARE FOURTEEN WAAJIBAAT IN NAMAAZ

1. Fixing the first two Rakaats of the FARZ Namaaz for QIRAAT.
2. It is Waajib to recite Surah Faatiha in all the Rakaat of every Namaaz. However, in the third and fourth Rakaat of any Farz Namaaz, it is Sunnat and not Waajib.
3. To recite a Surah or a lengthy Aayat or three small Aayats after SURAH-E-FAATIHA in the first two Rakaats of FARZ Namaaz and in all the Rakaats of WAAJIB, SUNNAT and NAFIL Namaaz.
4. To read SURA FATIMA before any other Surah or Aayat.
5. To maintain order between QIRAAT, RUKU, SAJDA and RAKAAT.
6. QAUMA (Standing up erect after RUKU).
7. JALSA (Sitting between the two SAJDAS).
8. TA'DEELE ARKAAN, i.e. performing RUKU, SAJDA, etc. with contentment and in a good way.
9. QAADAH-OOLAA or sitting to the extent of saying TASHAHHUD after two Rakaats in Namaaz of three or four Rakaats.

10. To read TASHAHHUD in the two QA'DAAS.
11. To recite QIRAAT aloud in Fajr, Maghrib, Esha, Jumuah, Eidain and Taraweeh Salaat in Ramadaan by the Imam. The Imam should recite Zuhr and Asr Namaaz silently.
12. To end the Namaaz by saying SALAAM.
13. To say TAKBEER (Allahu-Akbar) for QUNOOT in Witr Namaaz and also recite DUA-E-QUNOOT.
14. To say six additional TAKBEERS in both Eid Namaaz.

21
SUNNATS

IN NAMAAZ

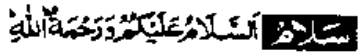
Q. What is meant by SUNNAT in NAMAAZ?

A. Things which have been proven to be done in Namaaz by the holy Prophet (Peace be upon him) but not so much stress has been laid upon them as is laid upon things FARZ and WAJIB are known as SUNNAT. If any of these are missed unknowingly, neither does it invalidate the Namaaz nor does Sajdae Sahw become necessary. If these are left knowingly, the Namaaz is valid and there is no need for Sajdae Sahw. However, such a person is condemned.

There are 21 Sunnats in Namaaz

1. To raise the hands upto the EARS before saying TAKBEERE TAHREEMA.
2. While raising the hands for Takbeer, keep the fingers of both the hands RAISED and facing the QIBLAH.
3. Not to BEND the HEAD when saying Takbeer.
4. Saying Takbeere Tahreema and other Takbeers ALOUD by the IMAAM according to the NEED, while going from one RUKN (posture) to the other.
5. To fold the RIGHT hand around the LEFT below the NAVEL.
6. Saying SANAA.
7. To recite TA'AWWUZ.
8. To recite the complete BISMILLAH.
9. To recite only SURAH FATIMA in the THIRD and FOURTH Rakaats of FARDH Namaaz.
10. To say AA'MEEN (softly).
11. To recite Sanaa, Ta'awwuz and Aameen SOFTLY.
12. To recite as much QIRAAT as is SUNNAT for every Namaaz.

13. To say TASBIH at least THREE times each in RUKU and SAJDAH.
14. To keep the BACK and the HEAD in the SAME LEVEL while holding the KNEES with FINGERS of both the hands in RUKU.
15. Saying by Imaam SAMIALLAHU LIMAN HAMIDAH in Qawmah followed by RABBANA LAKAL HAMD by Muqtadi. The MUNFARID should say both TASMI and TAHMEED.
16. While going into SAJDAH, FIRST place the KNEES, then the HANDS and lastly the FOREHEAD on the GROUND.
17. In QA'IDAH or JALSA, placing the LEFT FOOT on the ground HORIZONTALLY and sitting upon it and RAISING the RIGHT FOOT VERTICALLY so that the TOES are facing the QIBLAH and resting both the HANDS on the THGHTS.
18. To RAISE the INDEX FINGER of the RIGHT HAND as one says "ASH HADU ALLAH ILAHA" in TASHAHHUD.
19. To recite DUROOD SHARIF in QA'IDAH AKHEERA after TASHAHHUD.
20. To read DUA after DUROOD SHARIF.
21. To turn the FACE for SALLAAM towards the RIGHT FIRST and then to the LEFT



Mustahabbaat -e- Namaaz

THERE ARE 5 MUSTAHABS

(PREFERABLE IN NAMAAZ)

1. To pull the PALMS out of the SLEEVES while saying TAKEERE TAHREEMA.
2. Saying TASBEEH more than THREE times in RUKU and SAJDAH by MUNFARID.
3. To keep the EYES towords the place of SAJDAH in QIYAAM, at the TOES in RUKU, towords the LAP in QA'IDA and JALSA, and at the SHOULDERS while turning for SALAAM.
4. To try best NOT to COUGH.
5. To try and keep the MOUTH CLOSED when YAWNING, but if it is OPENED, to COVER it by the UPPER portion of the RIGHT HAND in QIYAAM and by the LEFT HAND in all others postures.

Makruhaat -e- Nammaz

(Acts disliked in Namaaz)

DOING OF A MAKROOH ACT IN NAMAAZ CAUSES THE FULL BLESSING OF NAMAAZ TO BE LOST ALTHOUGH THE NAMAAZ WILL NOT HAVE TO BE REPEATED.

Some MAKROOH ACTS in NAMAAZ are :

1. Saying NAMAAZ BARE-HEADED due to LAZINESS or CARELESSNESS and to EXPOSE the ARMS ABOVE the ELBOWS.
2. PLAYING with CLOTHES or the BODY.
3. Performing Namaaz in CLOTHES in which people do NOT ORDINARILY LIKE to go OUT.
4. To dust the floor with one's hands to prevent the soiling of clothes.
5. Performing Namaaz when one has the URGE to URINATE or PASS STOOL.
6. To CRACK one's FINGERS or PUTTING of FINGERS of one hand into FINGERS of the other HAND.
7. TURNING the FACE away from QIBLA and LOOKING AROUND.
8. It is MAKROOH for MEN to REST BOTH the ARMS and WRISTS on the GROUND in SAJDAH.
9. Performing Namaaz when another person FACING him sits AHEAD.
10. YAWNING INTENTIONALLY and NOT PREVENTING it if one CAN do so.
11. CLOSING the EYES, but if it is done to CONCENTRATE in Namaaz, it is ALLOWED.
12. It is Makrooh for a Baalig (mature) person to stand alone behind a Saff (row) when there is place in the Saff before him.
13. Performing Namaaz in CLOTHES with PICTURES of LIVING OBJECTS on them.
14. Performing Namaaz at a place where there is a PICTURE of a LIVING (animate) object ABOVE or on the RIGHT or LEFT side of the NAMAAZI or on the place where he makes SAJDAH.
15. To COUNT Aayats, Suras or Tasbihs on FINGERS in Namaaz.
16. Perfroming Namaaz with a SHEET or CLOTHES WRAPPED on the BODY in such a way that it makes it DIFFICULT to FREE the HANDS QUICKLY.
17. To YAWN and STRETCH ARMS to REMOVE LAZINESS.
18. Doing something AGAINST SUNNAT in Namaaz.

Mufsidaat -e- Namaaz

(Breakers of Namaaz)

MUFSIDAAT-E-NAMAAZ ARE FACTORS WHICH NULLIFY THE PRAYERS (NAMAAZ) AND MAKE IT NECESSARY TO BE REPEATED.

The following are some of the MUFSIDAAT :

1. To TALK in Namaaz KNOWINGLY or UNKNOWINGLY, a FEW WORDS or MANY will NULLIFY the Namaaz.
2. To GREET a person by Assalamu Alaikum, or by any other method while performing Namaaz.
3. To REPLY to GREETINGS or saying Yarhamukallah to one who SNEEZES and saying Ameen to a DUA NOT CON-NECTED to his Namaaz.
4. To say Inna Lil Lahi Wa Inna Ilaihi Raajioon on some SAD NEWS or Alhamdulillah or Subhanallah on hearing some GOOD or STRANGE NEWS.
5. To make NOISE or say "OH!" or "AAH!" due to PAIN etc.
6. Correcting the Qiraat of a person other than his own Irnaam.
7. To RECITE the QURAAN by L.()OKING at the TFXT.
8. To do such an act which gives the IMPRESSION to ONLOOKERS that he is doing something else, rather than PER-FORMING Namaaz. This is called AMALE KATHEER.
9. EATING or DRINKING KNOWINNGLY or UNKNOWINGLY.
10. To TURN the CHEST away from the QLBLA without an EXCUSE..
11. Doing SAJDA at a NAJIS place.
12. DELAY in COVERING the SATR (private parts) when uncovered, to the extent of performing ONE RUKN in Namaaz.
13. UTTERANCES in PAIN or TROUBLE.
14. An ADULT'S LAUGHING ALOUD.
15. To STEP AHEAD of the Imaam DURING the Namaaz.
16. Making some GREAT ERROR in the QIRAAT of the HOLY QURAAN.

IT IS PERMISSIBLE TO BREAK ONE'S NAMAAZ IN THE FOLLOWING CASES:

1. When there is an URGE to PASS URINE or STOOL.

2. When a SNAKE, SCORPION or some other HARMFUL. CREATURE or ANIMAL makes it's APPERANCE.
3. When one FEARS that a TRAIN on which one is to TRAVEL would DEPART and thus cause GREAT INCONVENIENCE.
4. When one FEARS that a THIEF would get away with his SHOES or any other PROPERTY.

It is WAJIB to BREAK one's NAMAAZ in order to ANSWER a PARENT or a GRANDPARENT who has CALLELD out in DISTRESS. Nevertheless, it is NOT NECESSARY when someone is AROUND to ASSIST.

It is FARZ to BREAK one's Namaaz when it is FEARED that a BLIND PERSON would FALL into a PIT or a WELL if he is NOT STOPPED. It is FARZ to BREAK one's Namaaz when some person has caught on FIRE and requires ASSISTANCE.

SALAAT WITH JAMAAT AND IMAMAT

JAMAAT is the PERFORMING of SALAAT by MANY persons COLLECTIVELY, in which the IMAAM (leader) conducts the SALAAT and those following him are called MUQTADIS.

To perform the FIVE DAILY SALAAT with JAMAAT is WAAJIB and to NEGLECT the JAMAAT is very SINFUL.

Performing SALAAT with JAMAAT has MANY BENEFITS, eg.:

1. The THAWAAB (reward) of performing Salaat with JAMAAT in the MUSJID is TWENTY SEVEN times GREATER than performing SALAAT ALONE.
2. Muslims MEET FIVE times a day and this creates LOVE and UNITY.
3. The Salaat of the sinful become more acceptable by joining and performing Salaat with other pious persons, etc.

   NB. It is NOT WAJIB upon WOMEN, CHILDREN, SICK PERSONS, those NURSING the SICK, VERY OLD persons and the BLIND to ATTEND the JAMAAT.

REASONS WHEN A PERSON IS EXCUSED FROM ATTENDING THE JAMA'AT IN A MUSJID.

1. HEAVY RAINS.

2. DIRTY and MUDDY ROADS.
3. Very COLD WEATHER.
4. STORMY NIGHT.
5. When a person is a MUSAFIR and the time for DEPARTURE of TRAIN, PLANE or SHIP is NEAR.
6. When one is in NEED to visit the toilet.
7. When one is very HUNGRY and FOOD is being SERVED.

A JAMAAT consists of AT LEAST TWO persons: the IMAM and the MUQTADI. The MUQTADI should STAND at the RIGHT of the Imaam in such a manner that the TOES of the Muqtadi should he PARALLEL to the ANKLE of the IMAAM If there are TWO or MORE Muqtadis, the Imaam should STAND AHEAD and the Muqtadis BEHIND.

THE MANNER IN WHICH PEOPLE SHOULD STAND IN JAMAAT

The Muqtadis should STAND CLOSE to each other and in a STRAIGHT ROW. NO SPACE should be LEFT inbetween,CHILDREN should STAND in the BACK ROW. It is MAKRUH to INCLUDE CHILDREN in the MEN'S ROW.

If the Imaam's Salaat becomes FAASID (void) then the Muqtadis Salaat will ALSO become FAASID. It will be NECESSARY for the Muqtadis to REPEAT the Salaat.

WHO DESERVES TO BE AN IMAM

1. That person who knows the MASAA'IL (rules) of Salaat WELL provided he is NOT a FAASIQ (an open sinner).
2. Then a person who can RECITE the HOLY QURAAN WELL.
3. There after a person who is PIOUS.
4. Then the OLDEST person.
5. Then the GOOD - MANNERED and KIND. However, if there is a FIXED Imam in a Musjid, then he will still DESERVE the HONOUR to be the Imam.

It is MAKRUH to make a FAASIQ, an IGNORANT person or one who induldges in BID'AT or one who is NOT very CAREFUL in OBSERVING the RULES of SHARI'AT, an IMAAM.

PERSON WHOSE IMAAMAT IS NOT ACCEPTED

SALAAT of any person will not be ACCEPTED if the IMAAM is:

1. Insane (mad.)
2. Drunk.
3. Kaafir (disbeliever).
4. Mushrik.
5. If the IMAAM is not BAALIGH (mature), then the Salaat of the BAALIGH will NOT be accepted.
6. If the IMAAM is a WOMAN, Salaat of MALES will NOT be accepted.

MASBOOQ

- A person who has joined the Imam whilst the Imam is in RUKU, will be regarded as one who has performed the com-plete Rak'at. Once the Imam has completed the Ruku and a person then joins the Imam, he has missed a Rak'at. Such a person is known as a MASBOOQ.

- A person who has missed any Rak'at and then joined the Jama'at, he should continue the Salaat with the Imam to the end. Once the Imam turns to say the SECOND SALAAM, the Masbooq should stand up and complete the missed number of RAK'AATS.

- If the Masbooq has missed only ONE Raka'at, he should stand up, read the THANA, TA'AWWUZ, TASMIA, SURAH FAATIHA and another SURAH and thereafter complete the Salaat.

- If the Masbooq has missed TWO Raka'ats in FAJR, ZOHAR, ASR or ESHA, he should complete both the Rak'aats by reciting Surae Fatiha and another Surah in both the Raka'ats.

- If a person has missed TWO Raka'ats in Magrib Salaat, then after completing the first Raka'at make QAIDAH read TASHAHHUD and then stand up for the SECOND Rak'at. After reciting Surae Faatiha and another Sura, complete the Salaat.

- IF THREE Rak'aats were missed in ZOHAR, ASR or ESHA, the Musbooq should stand up and read Surae Faatiha and a Sura in the FIRST Raka'at, thereafter make Ruku and Sajdah but BEFORE standing up for the SECOND Raka'at,

make QAIDAH (sit down), read Tashahhud and then stand up for the SECOND Rak'at.

- In the second Raka'at recite Surae Faatiha and another Sura, complete the second Raka'at and WITHOUT sitting for Tashahhud, stand up for the THIRD Rak'at. In the third Raka'at read ONLY Surae E-'aatiha and complete the Namaaz.
- If a person has missed all the Raka'ats of any Namaaz, then he should REPEAT the whole Namaaz after the Imam has said the Salaam except that he should NOT raise his hands to say ALLAHU AKBAR (Takbir) in the FIRST Raka'at.
- NB. For a person who joins the Jama'at when the Imam is in RUKU, it is FARZ to stand and recite TAKBEERE TAHREEMA and thereafter to stand at least for the duration long enough in which SUBHANALLAH could be recited once and then go into Ruku.
  Reciting Takheer and booing into Ruku without PAUSE is not permissible. The Namaaz perform in such a way will not be VALID and should be REPEATED.
- One should NOT join the Jama'at as soon as the Imam recites the FIRST SALAAM to complete the Namaaz.

N.B. A PERSON SHOULD NOT RUN IN THE MUSJID TO JOIN THE JAMAAT IF HE IS AFRAID OF MISSING ANY RAKA'AT. IT IS NOT PROPER TO RUN IN THE MUSJID.

THE QAZAA SALAAT

- Any Salaat performed in its TIME: is called ADAA.
- FARZ and WAAJIB Salaat performed AFTER its time has EXPIRED will be called QAZAA.
- Eg. If ASR Salaat is performed at MAGHRIB time, it will be Qazaa.
- To DELAY any FARZ, WAJIB or SUNNATE MUAKKADAH Salaat INTENTIONALLY and cause them to become QAZAA is very SINFUL..
- It is COMPULSORY upon every MUSLIM to perform the missed number of Farz and Waajib Salaal since the time one has become baaligh (reached the age of PUBERTY).
- If a person has missed less than SIX Salaat and no other Salaat besides these are QAZAA, then BEFORE beginning the performance of the SIXTH Salaat in its time, QAZAA of the missed number of Salaat will have to be performed in ORDER. Eg. If a person has missed the Fajr, Zohar and Asr Salaat and no other Salaat besides these are Qazaa and the

time of Magrib has begun, in this case FIRST the Fajr, Zohar and Asr must be performed in order and thereafter the Magrib Salaat should be. performed.

- If there is FEAR that by performing the Qazaa Salaat, the time for the Adaa Salaat will EXPIRE, then the ADA A Salaat must be performed FIRST.
- For a person who has missed more than FIVE Salaat, it is NOT necessary upon him to perform the Qazaa Salaat in OR-DER.
- He may perform the ADAA Salaat first and then the QAZAA Salaat.

THE NIYYAT OF QAZAA NAMAAZ

1. When making the NIYAAT for QAZAA, it is necessary to make Niyyah for the particular Namaaz missed.
2. If one has missed a number of Salaat, then one should make Niyyat (intention) thus:
3. I am performing such and such day's Fajr or Zohar.
4. If a person has missed MORE than ONE Fajr or Zohar, it will not be sufficient to say.
5. "I am performing Qazaa for Fajr or Zohar'. One should say: " I am performing such and such day's Fajr".
6. If one has missed so many Farz Salaat that one does NOT remember the exact number of days when the Salaat was missed, then the Niyyat should be made as follows:
7. "Oh Allah! I am performing the FIRST Fair or the FIRST Zohar Fare. from those which I have missed"
8. Continue doing this until satisfied that all the missed number of Salaat are performed.

THE MUSAAFIR'S (Traveller's) NAMAAZ.

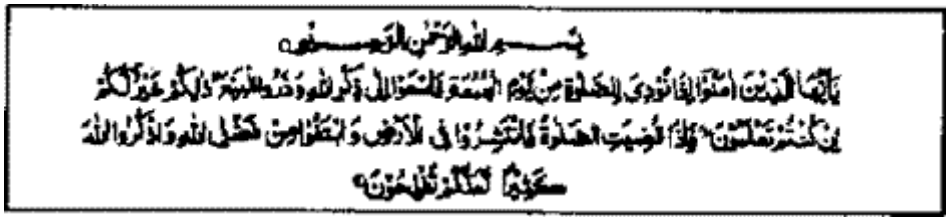
- In SHARI'AT a person who intends to TRAVEL a distance of 77 kms. (48 miles) or more, is called a MUSAAFIR.
- A person who travels 77 kms. or more and intends to REMAIN at one's destination for LESS than 15 days, is also a MUSAAFIR.
- A Musaafir who intends remaining at his destination for 15 days or more, will only be a Musaafir during his journey. Once he reaches his desitnation, he will not be a Musaafir.
- A Musaafir should make QASR of the ZOHAR, ASR and ESHA (FARZ only), ie. one must perform TWO Farz only ie. instead of FOUR rak'aats.

- There is no Qasr in the Farz of Fajr and Maghrib. Similarly there is no Qasr of Witr, Sunnat or Nafl Salaat.
- A Musaafir who performs his Namaaz behind a MUQEEM IMAAM, (who is not a musaafir) should perform the full four rakaats in the Zohar, Asr and Esha Farz.
- If the IMAAM is a musaafir and muqtadi a muqeem, the Musaafir Imaam should complete his Namaaz after two rakaats and there after he must ask the muqeem muqtadis to complete their Namaaz by saying.
- "Complete your Namaaz, I am a Musaafir," The muqeem muqtadis should then stand up and complete the remaining two rakaats without reciting surah Faateha or any other surahs.

Janazah (Prayer over dead body)

PART 9

JUMAH (Friday) SALAAT



"O you who believe! When the call is made for Salaat on FRIDAY, then HASTEN to the REMEMBRANCE of ALLAH and LEAVE off BUSINESS. That is BETTER for you if you know. Thus, when the Salaat is completed, then disperse through the and land seek Allah's GRACE and REMEMBER Allah OFTEN that you may be SUCCESSFUL." (Al-Qur'an 62: 9)

SUMMARY OFJUMAH SALAAT

JUMAH 14 RAKAATS

SUNNAT	After which comes the KHUTBA	FARZ	SUNNAT	SUNNAT	NAFII
4		2	**4**	**2**	**2**
Muakkada		said in congregation	Muakkada	Muakkada	Optional

Jum'ah Salaat is FARZ and more emphasis has been laid on it than on ZOHAR There is no Zohar Farz Salaat on Friday. The Jum'ah Salaut has been fixed in place of Zohar Salaat.

Jum'ah Salaut is FARZ on all FREE, MAJOR, SANE, HEALTHY and MUQEEM MEN.

It is NOT Farz on MINOR CHII.DREN, SLAVES, MAD, SICK and BLIND PERSONS. MUSAFIRS, WOMEN and those who, have some VALID EXCUSE, eg. fear of an enemy or very heavy rain. They should perform their ZOHAR Salaat instead.

THE CONDITIONS FOR SAYING THE JUMAH SALAAT

1. The Jum'ah Salaat should be in a city, BIG VILLAGE or a TOWN like the CITY. It is NOT PROPER, to perform the Jum'ah Salaat in a SMALL VILLAGE.
2. Jum'ah should be performed at Zohar time.

3. KHUTBAH (address by the Imam) should be delivered BEFORE the Salaat.
4. The Salaat should be read with Jamaat. It is compulsory to have at least three men besides the Imam to offer the Salaat or else the Salaat will not be valid.
5. IZNE AAM (permission to all to attend).

* If all these FIVE CONDITIONS are found, performing of the Jum'ah Salaat will be CORRECT.

THE MASNOON METHOD OF DELIVERING KHUTBA

Before the Jumu'ah Salaat the Imam should sit on the MIMBAR, (the raised platform in the Musjid) and the Moazzin should call out the Azaan in the presence of the Imam. The Imam should then stand up and deliver the KHUTBA facing the congregation. It is MAKROOHE TAHREEMEE to deliver the KHUTBAH in any language besides ARABIC.

After the FIRST Khutba he should sit down for a while and then stand up again for the SECOND Khutba. Thereafter the Imam should step down and stand in FRONT of the MEHRAAB or the ARCH. The Moazzin should call out the TAKBEER and those present should stand up and offer their Salaat with the IMAAM.

The Azaan for the Khutba should be said in FRONT of the KHATEEB (the person delivering the Khutbah), near the MIMBAR or from the SECOND or THIRD ROW of the Namaazis or at the END of the ROWS or from OUTSIDE the MUSJID. It is ALLOWED in ALI. the ways.

THINGS NOT ALLOWED DURING THE KHUTBA

1. Talking.
2. Offering SUNNAT and NAFL Salaat.
3. Eating.
4. Drinking.
5. To reply to any TAI.K.
6. Reciting the QURAAN SHARIF, etc.

All those things which DISTURB the Khutba become MAKROOH from the minute the Imam prepares to deliver the Khutba.

SALAAT OF THE EIDAIN

Things which are MUSTAHAB and SUNNAT on EID DAYS:

1. To take a BATH and do MISWAAK.
2. To put on one's BEST CLOTHES.
3. To use ITR.
4. To take DATES or any other SWEETS before going for the EIDUL FITR Salaat.

5. To give SADAQATUL FITR BEFORE going for the EIDUI, FITR Salaat.
6. To perform the Eid Salaut at the EID GAAH (a place fixed for EID Salaat outside the population).
7. To go by FOOT.
8. To go by ONE ROUTE and return by ANOTHER.
9. NOT to perform NAFL at HOME or at the EID GAAH BEFORE and AFTER the EID Salaat.
10. To EAT the MEAT of QURBAANI (sacrifice) of one's own offering, after the EIDUL ADHAA Salaat.

* On EIDUL FITR one should say TAKBIR in a LOW voice while going for Salaat.

- It is MUSTAHAB to say TAKBIR ALOUD while going for EIDUL ADHAA Salaat.
- Both the Eid Salaat are WAAJIB upon all those on whom the JUM'AH Salaat is FARZ.
- The conditions for Eid Salaat are the same as those for Jum'ah.
- However, KHUTBA is NOT Fare for EID nor is it Farz to be said BEFORE the Salaat.
- KHUTBA after Salaat is SUNNAT.
- There are TWO Rak'aats in each of the TWO Eid Salaat with SIX extra TAKBIRS.
- There is NO Azaan or Iqaamat.

HOW TO PERFORM THE EID SALAAT

- First of all the NIYYAT should be made as follows:
- "I am performing TWO Rak'aat Eidul Fitr (or Eidul Adha) Wajib with six extra Takbeers behind this Imam, (Allahu Akbar)".
- Fold the HANDS after the Takbeere Tahreema and read THANA.

1. Then raising both the hands upto the EARS bring them down after saying Allahu Akbar.
2. Do the same for the second time.
3. For the third time raise the hands upto the ears and saying Takbir fold them below the navel.

- The Imam should read the Ta'awwuz, Tasmiah and Surah Faatehah along with another Surat and then go into RUKU.

1. When all stand up for the SECOND Rak'aat, the Imam should recite the QIRAAT and atter that all should say TAKBEER and raise the hands upto the ears and let them down.
2. Again the hands should be raised upto the ears for the second Takbeer and let down.

3. For the THIRD Takbeer the hands should also be raised upto the ears and let down.
4. Then saying the FOURTH Takbeer everyone should go into Ruku and complete the Salaat as usual.
5. Then the Imam should stand up and deliver the Khutba and all should sit SII.ENTI Y and HEAR the same.
6. There are TWO Khutbas also tor Eidain. The Imam's sing for a while in between the two is MASNOON.
7. It is WAAJIB R. LISTEN to the Khutba of Eidain.

NAMAAZ OF A SICK PERSON

A person is ALLOWED to perform his SALAAT in the SITTING POSITION under these circumstances:

- When a SICK person has NO STRENGTH to STAND and perform his Salaat.
- STANDING causes him GREAT PAIN.
- It may INCREASE his ILLNESS.
- When a SICK person is ABLE to STAND but CANNOT go into RUKU or SAJDA.
- If a person does NOT have the strength to make RUKU or SAJDA, then the Ruku and Sajda must be made by ISHARA (gestures), ie. BOWING the HEAD SLIGHTLY for RUKU and MORE for SAJDA.
- If a person CANNOT perform his Salaat SITTING, then he should person it LYING DOWN.
    - Eg. LIE: down on the BACK with the LEGS towards the QIBLA.
    - The LEGS should NOT be STRETCHED but the KNEES should be RAISED.
    - The HEAD should REST at a HIGH LEVEL with a PILLOW under it.
    - The Salaat must be made by ISHARA (gestue), but for SAJDA he should BOW his HEAD MORE than for RUKU.
- This is the BEST and MOST PREFERRED POSTURE.
- If the KNEES CANNOT be RAISED then one CAN STRETCH one's LEGS towards the QIBLA but the HEAD should be RAISED and FACING the QIBLAH
- One may also LIE down on the RIGHT SIDE with the HEAD towards the QIBLA or the LEFT SIDE with the HEAD towards the QIBLA. However, it is PREFERABLE to LIE on the RIGHT SIDE.
- If a person FAINTS for LESS than a FULL DAY and NIGHT, he MUST perform the missed number of Salaat.
- However, if he FAINTS for a FULL day and night or more, he must not perform the Salaat he has missed. He is EXEMPTED from performing them and there is NO QAZAA.
- If the patient has NO STRENGTH even to MOVE the HEAD for ISHARA (gesture), then one should NOT perform the Salaat.

- If this condition continues for MORE than a DAY and NIGHT, one will NOT be BOUND to perform QAZA. for the missed number of Salaat.
- If one GAINS the strength of moving the HEAD for ISHARA (gesture) within a day or night or in a period lesser than that, the QAZA will have to be performed for the five or lesser Salaat.

  NB. TAYAMMUM is PERMITTED when it is KNOWN by one's OWN EXPERIENCE or a GOOD DOCTOR says that the USE of WATER would DEFINITELY be INJURIOUS to one's HEALTH.

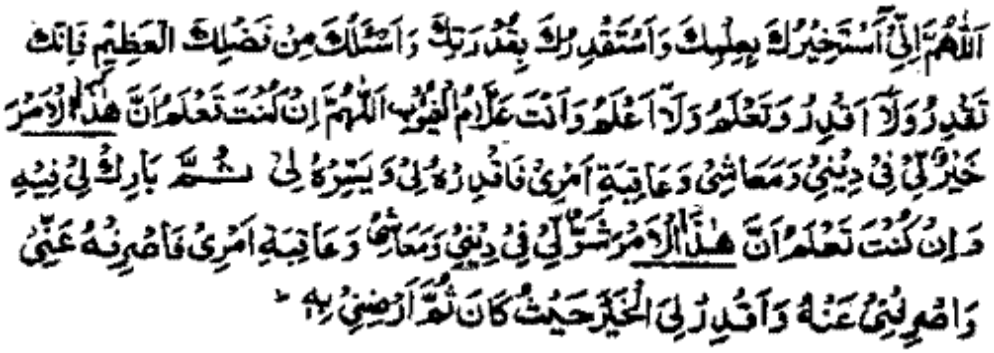
  - If a sick person's bedding is NAJIS (impure) and changing it would cause great inconvience to the patient, then Namaaz may be performed on the same bedding.
  - A PARALYSED person or one who is so sick that he cannot use water for ISTINJA, should use toilet paper or something absorbent or dry clay to clean himself.
- If he cannot do this also, he should perform his Salaat without even making Istinja.
- One who has undergone eye surgery and is not allowed to shake his head by the doctor, should perform his Salaat lying down.
- TAYAMMUM should be made if he cannot make WUDHU. If he cannot perform Tayammum himself, he may be assisted.

THE NAMAAZ OF IS'TIKHAARAH

When a person wishes to carry out some important work, guidance should be sought from Allah Ta'aala. This seeking of guidance is called ISTIKHAARAH. Nabie (Sallallahu alaihe wa sallam) has mentioned that a person who does not seek guidance from Allah Ta'ala and does not carry out Istikhaarah is deprived of all good and is unfortunate. InshaAllah there will be no regret if Istikhaarah is made before accepting a proposal for marriage, travel, important business or any other important task. Perform two Rak'aats Nafil Salaat. Thereafter praise Allah by saying اَلْحَمْدُ لِلّٰهِ Thereafter recite Durood upon Nabi (Sallallahu alalthe wa sallam)

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا
مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

AND RECITE THE DU'A OF IS'TIKHAARAH:


اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ فَاِنَّكَ
تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ
خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاقْدُرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ
وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ
وَاصْرِفْنِیْ عَنْهُ وَاقْدُرْ لِیَ الْخَیْرَ حَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ ۔

Upon recting the underline words think ot the reason anti work lor which Istikhaarah is being made. Thereafter sleep on a clean bedding with Wudhu facing the qilah.

Upon awaking, carry out that task on which the head is firm It one cannot reach to as solution or the first tlav. Istikhaarah should be continued until the seventh day. Insha-Allah by this period the doubt will be over.

One should not make Istikhaarah for performing a Farz duty of should I perform Haj or not. Istikhaarah should rather be made to determine the time of travel for Haj e.g. When should 1 travel for Haj?

If a person has committed any sin perform two Rakhaats Salaat and thereafter recite Durood upon Nabi (Sallallahu alaihe wa sallam). Allah's pardon by a firm pledge saying: Oh Allah! I shall not commit this sin again. Oh Allah! forgive me.

By the grace of Allah Ta'ala the sin will he forgiven.

QUESTIONS

1. What should one ensure before Namaaz?
2. Will the Namaaz be correct if any garment is overlapping the ankles?
3. Is it necessary to make a verbal intention for Namaaz?
4. Where should the eyes be fixed during Qiyaam'?
5. Explain the difference between a male's and female's Ruku and Sajda.
6. Explain the difference in the sitting posture between a male and female.
7. Explain in detail the procedure of the three Witr Waajib.
8. What is Namaaz ?
9. Mention the condition of Namaaz.
10. Outline the difference between a male's and female's Satr.
11. Draw and complete the Namaaz charts
12. Mention the times when it is forbidden to perform any Namaaz..
13. Mention the prescribed time for each Namaaz.
14. Mention the Farz, Waajibaat, 10 Sunnats, Mustahabs, 10 Makruhaat and the Mufsidaate Namaaz.
15. Mention the times when it is permissible, Waajib and farz to break one's Namaaz.

16. How should one perform Qazaa of a number of Salaat missed.
17. When will a person become a Musaafir and how long will one remain a Musaafir?
18. For which Namaaz should one make Qasr?
19. Mention the conditions for the Jumah Salaat.
20. Mention things not allowed during the Khutbah.
21. How should one perform the Eid Salaat?
22. When is it permissible to perform Namaaz seated?
23. If one does not have the strength to make Ruku or Sajdah, what should he do'?
24. In the case of fainting, when is a person excused from performing Namaaz?
25. Can a sick person perform Namaaz on a Napaak (unclean) bedding ?

Janazah (Prayer over dead body)

DEATH AND BURIAL OF A MUSLIM

PART 10

THE MUHTADHAR

A person on whom the signs of DEATH are clearly seen is called a MUHTADHAR. It is SUNNAT to let him lie on his RIGHT side facing the QIBLAH. It is permitted that he be positioned to lie on his BACK with his FEET towards the QIBLAH, and the head slightly raised with a cushion so that it faces the Qiblah. all the bed linen must be PAAK. If moving the Muhtadhar causes him any discomfort then leave him in any convenient position.

- It is desirable to use LOBAAN, itr or any other aromatics that are Paak in the room. Anyone who is in the state of Janaabat, Haiz or Nifaas must leave the apartment.
- At this time the recitals of Surahs YASEEN (starting at the 17th Ruku of the 22nd Para) and RA'D (beginning at the 6th Ruku of the 13th Para) is recommended. This may be done in the same room. When one is incapable of reciting the Qur'an, someone else may be requested to recite these Surahs or any other portion of the Qur'an.

THE TALQEEN

- TALQEEN is to remind the dying person of the two SHAHADATS, (i.e. Ash hadu alla ilaha illallahu was ash hadu anna Muhammadan abduhu wa Rasuluh). When the end nears the dying person's breath quickens, the knees becomes so weak that they cannot move, the nose becomes bent and the temples subside. By these signs understand that the person is nearing the end.
- The Talqeen should be read before the dying person takes hits last breaths. The Muhtadhar must NOT he asked or ORDERED to read the Kalimah, but must be helped to recall it. This can easily he done by reciting the Kalimah aloud while being present in the room. Once the departing person utters the Kalimah all who are present should remain SILENT. The dying person should NOT be drawn into, any WORLDY discussions, but if he discusses any worldly affair, then the Talqeen should be repeated.
- After the Muhtadhar passes away, his mouth should be kept CLOSED by fastening a piece of Paak material around his chin and over his head, his eyes should be also be closed. Both feet should be tied together with a similar piece of cloth, and the body covered with a Paak sheet.

The one who does this should read

بِسْمِ اللهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللهِ

(In the name of Allah and on creed, religion and faith of Rasulullah)

He may further read :

اَللّٰهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مِمَّا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

(O! Allah, ease upon him matters, and make light for him whatever comes hereafter, and honour him with Your meeting and make that which he has gone to better than that which he come out from.)

- N.B It is MAKROOH (disliked) to recite the Holy Qur'an near the deceased person's body during the period between DEATH and the GHUSL

All the individuals of the deceaased's family may read :

اَللّٰهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبًا حَسَنًا

(O! Allah, foergiven me and him, and grant me a good reward after him.)

And those who are grieved by this demise may read.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(To Allah do we belong, and to him shall we return.)

اَللّٰهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا

(O! Allah, reward me in my affliction, and reqiute me with (something) better than this.)

WHAT TO DO AFTER A PERSON HAS PASSED AWAY

1. Obtain a doctor's certificate.
2. Obtain a burial order.
3. Obtain a death certificate.
4. If the body is to be removed from one Muncipality to another (e.g. from Umzinto to Durbon) then it is necessary to obtain a REMOVAL ORDER from the police of the town in which the death took place.
5. If the death is due to unnatural causes (e.g. drowning or a motor aciident, etc.) then one must comply with the legal requirements.
6. Inform relatives and friends of the death and of the time of Janazah.
7. Prepare the QAB'R.
8. Perform GHUSL.
9. Put on the KAFAN.
10. Arrange transport if the QABRASTAAN (cemetery) is at a distance.

REQUIREMENTS FOR MALE AND FEMALE KAFN

a. SHEETING : 4 metres-140 cm 150 cm or 180 cm wide accorrding to the size of the body (1.75 metres for Izaar and 2.25 metres for Lifafah) OR
b. CALICO : 1.80 metres, 90 cm wide for Qamees.
c. Any other material 2.50 metres 115 cm wide, this has to be made into two pieces for Tehbands, about 115 cm x 115 cm. The balance should be used for making up bag like mittens, to be used for covering hands when performing Ghusl. A few strips must be kept for fastening the bags onto the hands and for tying the Kafn after it has been put on.
d. 60 grams camphor cut fine, 60 grams sandal wood powder and rose water for paste to be put of the body that touch the ground when making Sajdah.
e. One small bottle Itr or Hunoot if easily available, for males only. (Hunoot is anything with which a corpse is perfumed, consisting of musk, sandal wood, ambergis and camphor or any PAAK substance.)

ADDITIONAL KAFN REQIREMENTS FOR FEMALES

a. CALICA: 140 metres, 90 cm, wide for Khimaar (Orni).
b. CALICO: 180 to 2.50 metres, 90 cm wide for a woman's breast, (Sina band).

NAME OF GARMENT	MALE AND FEMALE		
	LENGTH	WIDTH	DESCRIPTION
Izaar	180 cm (2 yds)	150cm/180cm (60" / 72")	To cover from head to toe
Lifafah Chadar	225 cm (2 1/2 yds)	150cm/180cm (60" / 72")	15 cmlonger than Izaar
Qamees Kafni	180 to 250 cm (2 to2 3/4	90 cm (36")	From shoulder to belong the knees

	yds)		
ADDITIONAL ITEMS FOR FEMALES ONLY			
Khimaar Orni	140 cm (1 1/2yds)	90 cm (36")	To cover head and hair over breast
Sinaband	180 to 250 cm (2 to 2 3/4yds)	90cm (36")	From under the arm pits to the things.

c.

REQUIREMENTS FOR QABR:

a. Unbaked bricks, bamboo or timber where the ground is soft.
b. Sufficient spades.
c. The approximate depth of a grave for adults should be according to the height of the deceased.

THE QABR

GRAVES ARE OF TWO TYPES:

- The LAHAD: Where the ground and sides of the Qabr are firm, then a recess should be dug on the Qiblah side to allow placing the body in the recess. Unbaked bricks should preferably be used to close the recess, and made to fit neatly.
- The SHIQ: where the soft nature of the ground does not allow a LAHD to be made, then a shallow trench should be dug in the centre at the bottom of the Qabr, to allow the body to be placed in this trench. Timber may he used to clever this. The use of any fabrics or blankets, etc is undesirable and wasteful. The bamboo or planks must be cut to size and set to fit properly in the grave before burial, to avoid last minute inconvenience.
- Note: It is MAKROOH (undesirable) to dig out and prepare one's own grave during one's lifetime.

THE KAFN

The Kain are the grave clothes of the dead. It is desirable that the Kain be of white material and of medium quality according to the status of the deceased. Rasulullah said "Do not use expensive cloth in Kafn, because it will verysoon decay." It is PERMISSIBLE to prepare one's Kafn during one's lifetime. This will avoid last minute rush and inconvenience.

KAFN FOR MALE

The MASNOON Kain for a male is an IZAAR, QAMEES and LIFAFAH. The Izaar is this case is a sheet from the head to the feet, whereas the Qamees is a long sheet that has to be folded in half and an opening cut to allow it to be put on as a shirt. The latter will have no pockets, sleeves or seams. The Lifafah is a sheet from above the head to below the feet, (see diagrams on page 125) Just TWO, the Izaar and Lifafah will aso suffice, but it is SUNNAT to have the THREE. It is MAKROOH to use less than two without a valid reason.

KAFN FOR FEMALE

The MASNOON Kafn for a female consists of an IZAAR, KHIMAAR (Orni), QAMEES, LIFAFAH and a piece calf material tc' hold the breasts (SINABAND). The Khimaar is the Veil. The piece of material to hold the breasts should preferably be from the breasts to the thighs. Three garments, i.e..Izaar, Lifafah and Khimaar will suffice, but it is SUNNAT to have FIVE. It is MAKROOH to use less than THREE, except when it is NOT available. It is the duty of the husband to bear the burial expenses of the wife. The Kafn could be smoked with LOBAAN, etc. but NOT scented with Itr. Children's Kafn should be cut to appropriate size.

GHUSL REQUIREMENTS

1. Clean luke warm water.
2. A broad bench, stand or platform.
3. Two large buckets for warm water, one small bucket or utensil, this is for the water to be mixed with a little camphor for use at the end of the Ghusl.
4. Two jugs or mugs for pouring water over the corpse.
5. Leaves of BER tree (Zizyphus Jujuba) if easily available, to be mixed with the like warm water and a cake of soap.
6. 250g. of cotton wool.
7. Two Tehbands and two bag like mittens with strips.
8. A scissor for removing the deceased's clothing.
9. Lobaan (Frankincense-Aromatic gum resin obtained from trees) or any other Paak incense for smoking the bench, stand or platform.
10. One clean sheet to cover during Ghusl and one to cover before after Ghusl.
11. One clean towel or a piece of material for drying the corpse.

WHO SHOULD PERFORM THE GHUSL

The Ghusl is the bath for the body of the dead person. An adult male should he bathed by his FATHER, SON or BROTHER. An adult female by her MOTHER, DAUGHTER or SISTER. If none of these persons are present then any near relative could carry out this duty (male for male and female for female). If any of these are not in the position to perform the Ghusl then the most pious person present should be requested to carry out this rite. The person giving the Ghusl should be assisted by others. The person performing the Ghusl must himself or herself be Paak and in a state of Wudhu. It is

MAKROOH for a woman who is MENSTRUATING or in a state or NIFAAS (period after birth of a child) to perform the Ghusl.

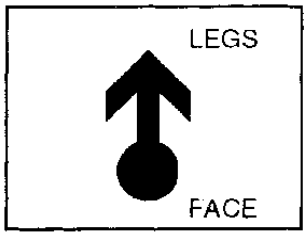
- If a MALE pases away and there are NO MALES to bathe him then no other woman besides his WIFE is permitted to carry out the Ghusl.
- In the case of a WOMAN if there are no LADIES to perform the GHUSL the HUSBAND CANNOT perform the Ghusl of his WIFE)
- In both instance TAYAMMUM should be performed. The Tayammum for Ghusl is the same as that for Wudhu.
- A CHILD who has NOT reached the age (Male or Female) may be given Ghusl by any adult male or female if a menber of the same sex is not available.

THE GHUSL (MASNOON SEQUENCE)

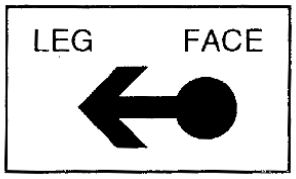
1. A bench, stand or platform on which the Ghusl will be carried out must be washed, cleaned and fumigated with Lobaan or any other Paak aromatic, three, five or seven times.

   During GHUSL, it is PERMISSIBLE to place the body in one of the following positions :

   (a) Having the LEGS facing the LEGS QIBLAH



   (b) Having the FACE towards the QIBLAH (as a person is made to lie In the grave.)



WHICHEVER POSITION IS INCONVENIENT IS PERMISSIBLES.

However, it is preferable to place the body with the FACE towards the QIBLAH as NABI

(Sallallahu alaihe wa salllam) has mentioned that the Ka'ba is the Qiblah of both, the living and the dead.

3. NO HAIR of the head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails tall should NOT he cut. Circumcision is also NOT perrnissible. All rings, jewelery, wigs etc., should he removed. Where the false teeth of the dead person can easily be removed, these should preferably be taken out.
4. Thereafter the body should he put fin the stand, the SATIN (private party) covered. (The male's Satr from the navel to the knees, and the female's from above the breast to the ankles.)
5. The stomach should be gently be massaged, then both the Istinja places should be washed with mittens on, without looking at the private parts.
6. The nostrils, ears and mouth should be closed with cotton wool to prevent water from entering the body during the Ghusl.
7. If the deceased has reached the age of puberty, and was one given WUDHU. This Wudhu is similar to that of Namaaz, with the exception of GARGLING and putting water into the NOSTRILS. The proper sequence should be to wash :
    1. The FACE.
    2. ARMS to the ELBOWS.
    3. MASAH of the HEAD and
    4. FEET up to the ANKLES.
8. If the dead person is in the state of JANAABAT, HAIZ or NIFAAS, (a state in which GHUSL is WAAJIB on him/her), then the mouth HAS TO be gargled and nostrils be made wet. This can be done with a little bit of cotton wool.
9. After Wudhu, the head and beard should first be washed with soap or any other cleaning agent. If these are not readily available, pure clean water will suffice. The temperature of the water must be that which a living person normally uses when bathing.
10. Thereafter the body should be tilted onto its left side to allow the right side to be washed first. Warm water should now be poured over the body from head to the toes once, and the body should be washed with soap until the water has reached the bottom, (left side). The body should now be washed again twice by pouring water from head to toe. The body should then be turned onto it's right side and the left side bathed similarly.
11. Thereafter the body should be lifted slightly to a sitting position, and the stomach be gently massage with a downward stroke. Whatever comes out of the body should be washed away. The WUDHU and GHUSI need NOT be REPEATED in case any impurity dries come out.
12. The body should since again be turned onto its left side and camphor water poured over it from head toe three times.
13. All the cotton wool should now removed from the mouth, ears and nose.
14. With this, the Ghusl is complete and the body could be wiped with a towel or a piece of material. The SATR must be kept covered. The FIRST Tehband will be wet due to the Ghusl. It should thus be changed for a second one. Care should be taken that while doing this the SATR is NOT exposed.

15. The body should then be wrapped in a sheet and carried carefully onto the Kafn.

HOW THE KAFN SHOULD BE PUT ON MALE:

MASNOON SEQENCE.

1. First spread the LIFAFAH on the floor, then on it the IZAAR and on it that portion of the QAMEES that will be under the body. The portion that will cover the top of the body should be folded and put at the head side.
2. Lower the body gently onto the Kafn and cover the top of the belly upto the calfs with the folded portion of the Qamees.
3. Remove the TEHBAND and sheet used for covering the SATR.
4. Rub ITR or HUNOOT on the HEAD and BEARD.
5. Then rub camphor mixture paste on the places of SAJDAH, (i e. those parts of the body that touch the ground in NAMAAZ : forehead, nose both the palms, knees and the fore feet.
6. First fold the LEFT flap and on it the RIGHT flap of the IZAAR over the QAMEES.
7. Thereafter fold the LIFAFAH in the same manner. Remember that the RIGHT flap must be always be on the top.
8. Lastly fasten the ends of the LIFAFAH at the head side, feet and around the middle with strips of the cloth.

FEMALE :

1. First spread the LIFAFAH out on the ground, then the SINABAND, on it the IZAAR and then the QAMEES in the same manner stated for males. The SINABAND may also be placed between the Mar and Qamees car lastly cover the Lifafah.
2. Lower the body gently onto the Kafn and cover the top of the body upto the calfs with the folded portion of thd Qamees.
3. Remove the Tehband and sheet used for covering the Satr. DO NOT use ltr, Surmah or any other make-up.
4. Rub camphor mixture onto the places of Sajdah the forehead, nose, both palms, knees and the fore feet.
5. The hair should be divided into two parts and put onto the real and leg breast lever the Qamees.
6. Cover the head and hair with the Orni. Do not fasten or fold it.
7. Fold the Izaar, the left flap first and then the right over the Qamees and Orni.
8. Now close the Sinahand (breast cover) over these in the same manner.
9. Close the Lifafah, the left flap first and then the right.
10. Lastly fasten the ends of the Lifafah at the headside, feet and around the Middle with strips of cloth, keep to the complete Kafn in place.

PROHIBITED ARTICLES IN THE KAFN

1. It is prohibited to enclose any charter or any other Du'a on the Kafn.
2. It is forbidden to writ the Kalimah or any other Du'a on the Kafn or on the chest of the deceased with camphor, ink, etc.

WHAT TO DO AFTER THE KAFN

With the completion of the Ghusl and Kafn, the Mayyit (deceased person) is ready for DAFAN (burial). No time should be wasted and the Namaaz of the Janaazah should be arranged without delay. Rasulullah (S.A.W.) has said:

"If a person passes away, hasten him to his grave and do not keep him away." The Janaazah Namaaz should be arranged quickly and the Mayyit should be buried in the nearest Muslim Qabrastaan (cemetery). To transport the body over long distances is undesirable. It is also MAKROOH to delay the Janaazah Namaaz and wait for late comers to increase the Jamaat.

IMPORTANT:

- It is only permissible for MAHRAM women of the deceased male to see his face.
- They are his WIFE, MOTHER, GRAND MOTHER (paternal and maternal), SISTERS, AUNTS and (GRAND DAUGHTERS, etc.
- Similarly only the MAHRAM males should view the face of a deceased female.
- They are her HUSBAND, FATHER, GRAND FATHER, BROTHERS, UNCLES, SONS and GRANDSONS, etc.
- In both cases of a male and female Mayyit, the face of the deceased should NOT be kept OPEN after the Kafn is put on.
- It is permissible to recite the Qur'an after the Ghusl has been performed.

HOW THE JANAAZAH SHOULD BE CARRIED

1. If the deceased is an adult, it should be put on a Janaazah (bier) and carried on the shoulders by four men. It is MAKROOH to transport the corpse by hearse over short distances unnecessarily.
2. In the deceased is an infant or small child, it should be carried in the arms individually by different persons.
3. All those who lift or carry the Janaazah the should recite BISMILLAH.
4. When carrying Janaazah the Mayyit's head should be towards the front.
5. The MUSTAHAB manner of' carrying the Janaazah is that every bearer should carry the Janaazah to FORTH steps. To do this observe the following procedure:
    1. Carry the LEFT FRONT of the Janaazah for TEN steps5 (the Mayyit's right shoulder).
    2. Thereafter the LEFT REAR for TEN steps, (the Mayyit's right foot.).
    3. Then the RIGHT FRONT for TEN steps, (the Mayyit's left shoulder).
    4. Lastly the RIGHT REAR for TEN steps, (the Mayyit's left foot.) it does NOT cause any inconvenience to others.

6. Those accompanying the Janaazah should NOT SIT before it is lowered to the ground. The sick and weak are excuse
7. It is MASNOON to carry the Janaazah hastily, but NOT in manner that the body is JOLTED or SHAKEN about.
8. It is MUSTAHAB to follow the Janaazah, and NOT to go AHEAD of it.
9. It is MAKROOH for those accompying the Janaazah to recite any Du'a or Aayat of the Qur'an aloud. They may, however, read La ilaha illallah softly. One should abstain from speaking or WORLDLY affairs or laughing and joking.

WHERE SHOULD THE JANAAZAH NAMAAZ BE PERFORMED

This Namaaz should NOT be performed in the MASJID. It could be performed on any open space or in a building specially built for Janaazah Salaat. It is IMPORTANT to remember that when performing Janaazah Salaat in the Kabrastan there should be NO QABARS immediately in FRONT of the Jam'at. It should be performed as far away from the Kabrs as possible, or there should be an abstruction between the worshippers and the Kabrs.

TIMES WHEN JANAAZAH NAMAAZ COULD BE PERFORMED

It is MAKROOH to perform the Janaazah Salaat while the sun RISES, when it passes the meridian (Zawaal) and when it sets. Besides these THREE times, which last for a very short period, this Namaaz could be performed at any time during the day or night. It could also be read after the ASR Salaat.

THE JANAAZAH NAMAANZ

The Janaazah Salaat is FARZE KIFAAYAH on all Muslims present. It consist of FOUR TAKBEERS, THANA, DUROOD, and a MASNOON DUA for the deceased and TWO SALAAMS. All these.are said SILENTLY by both, the Imam and Muqtabis. Just the Imam should call out the Takbeers and Salaam aloud.

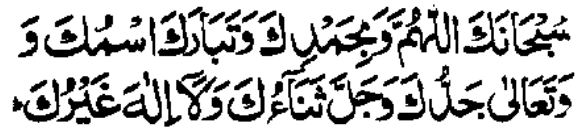
THERE ARE FARZ IN JANAAZAH NAMAAZ

a. To stand and perform the Salaat.
b. To recite all the FOUR Takbeers.

THE MASNOON MANNER OF PERFORMING THE JANAAZAH NAMAAZ

1. The body of the Mayyit should be placed withhead on the RIGHT side of the Imam, who will face the Qiblah
2. The Imam should stand in line with the CHEST of the deceased whilst performing the Salaat.

3. It is MUSTAHAB to make an odd number of SAFS (rows) The Safs for Janaazah Namaaz should be CLSE to one another, because there are NO Sajdahs to be made.
4. After the Safs are straightened the NIYYAT should be made. The Niyyat should be made thus : I am performing this Janaazah Salaat for Allah behind this Imam. (The Salaat being a Dua for the Mayyit.) After the Niyyah the hands should be raised upto the EARS, and the Imam should say Allahu Akbar louldly, and the Muqtadis softly. Then fold them under the navel similar to all daily Salaat.
5. Then recite THANA softly:


سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَ
وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَاؤُكَ وَلَآ اِلٰهَ غَيْرُكَ

(Glory be to You Oh Allah, and praide be to You, and blessed is Your name, and exalted is your Majesty, and there is none toi be served beside you.)

6. The Imam will then recite the Takheer aloud and the Muqtadi softly for the second time. The hands should NOT be raised when saying, this and all subsequent Takbeers. The Durood Ibrahim should now be read :

(Oh Allah! shower Your mercy upon Muhammad and the followers of Muhammad as You showered Your mercy upon Ibrahim (alaihis salaam) and the followers of Ibrahim (Alaihis Salaam) :Behold You are Praiseworty, Glorious. (Oh Allah! shower Your mercy upon Muhammad and the followers of Muhammad as You showered Your mercy upon Ibrahim (alaihis salaam) and the followers of Ibrahim (Alaihis Salaam) :Behold You are Praiseworty, Glorious.

7. Thereafter the Takbeer should be said for the THIRD time, and the following Du'a be recited for an adult male or female:

(Oh Allah!, Forgiva those of us that are alive and those of us that are dead : those of us that are present and those of us who are absent : those of us that are young, and those of us that are adults; our males and our females. Oh Allah! whomsoever of us You keep alive, let him live as followers of Islam and whomsoever You cause to die, let me die a Believer.)

For a child who has, not reached the age, puberty the following Du'a should be recited after the THIRD Takbeer :

a. Du'a for boy :

b. Du'a for girl:

(Oh Allah!, make him/her (this child) a source of our salvation; and make him/her a source of reward and treasure for us; and make him/her an intercessor for us. and one whose intercession is accepted.

8. The Imaam should say the FOURTH Takbeer and thereafter recite the Salaam aloud TWICE, while turning his face first towards the RIGHT shoulder and then once again while turning his face towards the left. The Muqtadis should follow by saying the Takbeer and Salaam SOFTLY.

LATE COMERS TO THE JANAAZAH NAMAAZ

When a LATE COMER FEARS that if he engages himself in WUDHU, he will miss the Janaazah Salaat, then ONLY is it permissible for him to make TAYAMMUM and join the Jama'at. This rule applies to the Janaazah Salaat only.

Whomsoever arrives Or the Janaazah Salaat after the Imam has recited ONE or more Takbeers, should wait and join the Imam when he says the next Takbeer. After the Salaam he should complete the missed Takbeers by merely saying Allahu Akbar once for every Takheer missed. No Dua should be read. If the Imam has completed the FOURTH Takbeer then too, the late comer should join and complete all the missed Takheers, (before the Imam says the Salaam).

THE SHAR'EE METHOD OF DAFN (BURIAL)

1. After the Janaazah Salaat is performed the Mayyit should be buried as soon as possible. The Janaazah should be carried and placed at the Qiblah side of the grave. The headt should be on the RIGHT SIDE of the grave if one faces the QIBLAH.
2. It is desireable that MAHRAMS or close relatives (of a females Mayyit) should enter the grave to lower the body. The husband should NOT enter the grave to bury his wife. It is NOT MASNOON (Sunnat) that there be an ODD number. All those who enter the grave should face the Qiblah.
3. It is MUSTAHAB tic hold a sheet over the grave while low-cring and burying a female. If there is fear of her Kafan open-ing then it is WAJIB to do so.
4. It is MUSTAHAB for those present to recite this Du'a whilst the hardy is being lowered:

(In the anme of Allah and on the creed, religion and faith of Rasulullah)

5. After placing the body into recess of the grave it is Masnoon to turn it onto its RIGHT side to face the Qiblah.
6. The strips of cloth tied at the head side, chest and leg side should now be untied.
7. The recess should then be covered with unbaked bricks, bamboo, for timber.

HOW THE QABR SHOULD BE FILLED AND SHAPED

1. It is MUSTAHAB to begin closing the recess or tench from the LEG side for MALES, and from the HEAD side for FEMALES. All the remaining little openings should be closed with mud or grass. The use of any FABRIC or BLANKETS is unneccessary and wasteful.

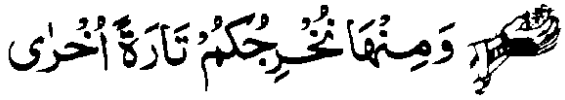
All those present should participate to fill the KABR with at least THREE handsful of soil. Widen throwing the FIRST handful in the grave RECITE:

(From the (earth) did We create you.)

DURING THE SECOND HANDFUL :

(and into it shall We retrun you).

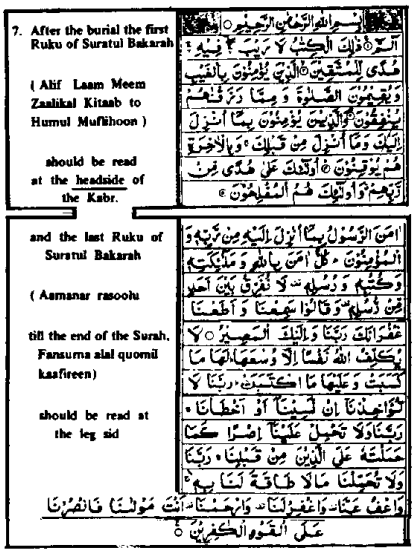
AND AT THE TIME OF THE THIRD HANDFUE :



(and from it shall We bring you out once again).

1. It its MAKROOH to add more soil to the KABR than that which was dug out from it.

2. The shape of the Kahr when filled should he like the HUMP of CAMEL. Thc height should be approximately 25 to 30 cms. It should NOT be made SQUARE or into any other shape. All types of buildings and enclosure on or around the KABR are NOT permissble. Building on KABR have been emphatically denounced in the Habith of Rasulullah (S.A.W.).
3. It is MUSTAHAB to sprinkle water on the grave from the head to leg side thrice after the Kabr has been shaped.
4. To recite the Qur'an and mae Du'a for the deceased at his grave side, after the grave is filled and shaped, is also MUSTAHAB.
5. It has been related by Hazrat UTHMAN (R.A.) that after Rasulullah (S.A.W.) buried the dead, he paused and said: "Beseech forgiveness from Allah for your brother and make Dua for his steadfastness because he is going to be questioned now by the MUNKAR and NAKEER."


7. After the burial the first Ruku of Suratul Bakarah
(Alif Laam Meem Zaalikal Kitaab to Humul Muflihoon)
should be read at the headside of the Kabr.
and the last Ruku of Suratul Bakarah
(Aamanar rasoolu
till the end of the Surah. Fansurna alal quomil kaafireen)
should be read at the leg sid

MASNOON DU'AS THAT MAY BE READ IN THE JANAAZA NAMAAZ

اَللّٰهُمَّ إِنْ كَانَ مُحْسِناً فَزِدْ فِيْ إِحْسَانِهِ وَإِنْ كَانَ مُسِيْئاً فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ ۔ اَللّٰهُمَّ لَا تَحْرِمْنَا أَجْرَهُ ، وَلَا تَفْتِنَّا بَعْدَهُ

(O Allah! If he was righteous, then increase his reward, and if he had erred then pardon his mistakes and deprive us not of his reward, and try us not after him.)

اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَارْفَعْ دَرَجَتَهُ

(O Allah! Forgive him, and have mercy upon him. And raise his rank.)

اَللّٰهُمَّ اغْفِرْ لَه وَارْحَمْهُ وَعَافِه وَاعْفُ عَنْهُ • وَأَكْرِمْ
نُزُلَهُ • وَوَسِّعْ مَدْخَلَهُ • وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ
وَالْبَرَدِ وَنَقِّه مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ
مِنَ الدَّنَسِ • وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ • وَأَهْلًا
خَيْرًا مِّنْ أَهْلِهِ • وَأَدْخِلْهُ الْجَنَّةَ وَقِهِ فِتْنَةَ الْقَبْرِ
وَعَذَابَ النَّارِ •

(Oh Allah, Forgive him, Have mercy upon him, Give him peace and absolve him. Receive him honourably and make his grave spacious. Wash him water, snow and hail. Cleanse him from faults as You cleanse a white garment from impurity. Require him with an abode better than his abode, with a household better that his household. Admit him to Jannat and protect him from the torment of the grave and punishment of the Fire).

اللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيم

(Oh. Allah! Forgive him, and have mercy upon him, Sirely You alone are the Forgiver, the Merciful.)

اللّٰهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

(O Allah! Protect him from the punishment of the grave.)

TA'ZIAT

(To sympathize with the bereaved)

It is from the teachings of Rasulullah (S.A.W.) that one should console and comfort a Muslim who is in distress. Rasulullah (S.A.W.) has said: "He who consoles the one in distress shall be rewarded as much as the bereaved."

ONE SHOULD TAKE NOTE OF THESE FEW POINTS:

- One should be most HUMBLE.

- Express his GRIEF.
- Speak less about WORLDLY affairs.
- Should NOT joke or laugh.
- Mention the good acts and deeds of the deceased and abstain from the ill ones.
- Rasulullah (S.A.W.) has said: "Mention the GOOD actions off your deceased and abstain from the OFFENSIVE ones."

The time for TA'ZIAT extends for THREE days after the death. It is MAKROOH to make TA'ZIAT after this period, except in cases where one is NOT present at the Janaazah or when the bereaved is absent. Ta'ziat before the burial is permissible.

VISITING THE KABRASTAN

Rasulullah (S.A.W.) has mentioned: "Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter. "

The Kabrastan could be visited on any day. Friday is preferred to this visit, and if possible it should be weekly visit. It has been related in a Hadith that : "Whoever will visit his parents' grave every Friday will be granted Maghfirat and he will be recorded as an obedient son of his parents.

WHAT TO READ WHEN ENTERING THE KABRASTAN

Rasulullah (S.A.W.) has taught the Sahabah R. A., these words as salution to the people of the graves and pray for their forgiveness :

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ

وَاِنَّآ اِنْ شَآءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ نَسْئَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ

(Peace be upon you. O you of the believers and Muslims dwelling in these abodes. Behold If Allah wills, we shall meet you. We beseech of Allah safely for us and for you.)

WHAT TO RECITE WHEN IN THE KABRASTAN.

There are many supplications that may be read at the grave side, the best being the recital of the Holy Qu'ran stand facing the grave (back towards the Qiblah) and recite as much of the Qur'an as possible ad make Du'a for the Maghfirat (forgiveness) of the departed. A few ways of praying for the dead, as relarted in the AHAADEES, are given hereafter.

Recite Suraa IKHLAAS قُلْ هُوَ اللّٰهُ اَحَدٌ 11 times.

It is related in a Hadith that whomever visits the Qabrasthan and recites Surah IKHLAAS 11 times and then prayed for the dead will be rewarded as many fold as the number of dead in the Kabrashtan.

- It has been reported in Hadith that whomever visits the Kabrastan and recites

SURAHS:

* FAATIHAH :

* IKHLAAS :

* TAKAASUR :

- and then prays for the dead, the people of the grave will also ask Allah for such a person's forgiveness.
- Recite Surah YASEEN. In a Hadith it is reported that if a person recites Surah YASEEN in the Kabrastan, the punishment of the dead will be eased, and the reciter will be rewarded just as much as the dead.
- In this manner the Sahaaba of Rasulullah (S.A.W.) visited the Kabrastan. The words in the Hadith indicate only salutations and Du'as for the dead and remembering death. All other way; such as placing wreaths, flowers, paying homeage, etc., are INCORRECT according to the SHARI'AT. One should thus abstain from acting wrongly.

PERIOD OF IDDAT

1. The period of WAITING after one's HUSBAND dies, is called IDDAT. This period is of FOUR months and TEN days.
2. During this period she should remain in the dwelling that they occupied at the time of the death of her husband. She is NOT allowed to leave this house if she has sufficient provision. If she is the sole bread winner with no other means of income, then only is she permitted to leave her house during the day. At night she should return to his house.
3. The widow that is expecting a child at the time of the death of her husband, her Iddat will be until the birth of that child. The four month and ten days should NOT be reckoned in this instance.
4. If a woman is NOT at home at the time of her husband's death, she should return as soon as possible and pass the period of Iddat at home. The days of Iddat will be calculated form the time of the demise.
5. A women in Iddat should abstain from using fancy clothing, make-up or jewellery.

A FEW NOTEWORTHY MASAA'IL

- The trustee of the deceased should pay all the DEBTS as soon as possible.
- Isaale Thawaab for the deceased should be made by feeding the poor, by giving Sadaqah, making Istighfaar etc. No SPECIFIC dates or days such as the third, seventh, eleventh or fortieth are mentioned in Shari'ah for such devotions. When giving charity on behalf of the deceased, it is desirable to make Niyyah for the fulfilment of Qaza Salaat of the deceased.
- The Shari'at has NOT specified any particular type or colour of clothing that should be worn by those that are bereaved
- A Mayyit is one who was bone ALIVE and then passed away. It must be named and Ghusl, Kafn and Janaazah must be performed.
- A STILL BORN child should be named, given Ghurl and wrapped in a piece of cloth, (NO Kafn) and then buried.
- In the case of a miscarriage, if the limbs are formed, then too, it will be named, given Ghusl, wrapped in a piece of cloth and buried, just as a still born. child
- There is NO Janaazah Salaat for still born babies.
- It the limbs are NOT fomed, no name will be given and there will be NO Ghusl. The malformed child should just be wrapped in a piece of cloth and buried

- If any one of the parents of a dead child is a Muslim, then that child will be regarded as a Muslim Janaazah Salaat should be performed for that child.
- Janaazah Salaat shall be said for a person that has committed suicide. It is desirable that someone other than the appointed Imaam or reputable person of the community lead this prayer. Janaazah Salaat will be performed for all Muslims; pious or sinful.
- It has been narrated by Hazrat Abu Hurairah (Radiyallahu anh) that Rasulullah (S.A.W.) said : "One that accompanies the Janaazah of a Muslim with sincerity and with the intention of Sawaub, and remains with it until the Salaat is performed and the Mayyit buried, will return (home) with TWO Qeeraat Saab. Of these, one Qeeraat is equal to the mountain of UHUD. A person who only performed the Janaazah Salaat and returns, will return with one Qeeraat Swaab"
- Women do NOT follow the Janaazah nor do they visit the Kabrastan.

Fasting

PART 11

1. Fasting in the month of RAMADHAAN is one of the five pillars of Islam.
2. Fasting in the month of Ramadhaan is FARZ upon every Muslim, male and female who is sane and mature.
3. Almighty Allah has promised great reward for those who, Fast, whilst severe punishment is in strict leer those that do NOT fast in the month of Ramadhaan
4. Fasting has many physical, moral and special benefits. However, Allah has made fasting compulsory so that we become pious, God caring and God conscious.
5. Fasting in ISLAM means to stay away from EATING, DRINKING and COHABITATION from, Subha Sadiq (early dawn) to sunset with a Niyyat or ROZAH (fasting).

TYPES OF FAST

There are EIGHT types of ROZAH. They are as follows :

1. **FARZE MUAIYYAN.**
   Fasting for the whole month of Ramadhaan once a year.
2. **FARZ GHAIR MUAIYYAN**
   The duty upon one to keep QAZAA of a Rozah missed in the month of Ramadhaan with or without a valid reason.
3. **WAJIB MUAIYYAN**
   To vow to keep a fast on a specific day or date for the sake of Allah, upon the fulfillment of some wish or desire. (NAZR).
4. **WAJIB MUAIYYAN**
   To vow or pledge to keep a fast without fixing any day or date upon the fulfillment of a wish (Nazr). Those Rozahs which are kept for breaking one's Qasm (oath) also fall under this category.
5. **SUNNAT**
   Those Rozahs which Rasulullah (S.A.W.) kept and encouraged others to keep, eg. fasting on the 9th and 10th of Muharram, the 9th of Zil Hijjah, etc.
6. **MUSTAHAB**
   All fasts besides Farz, Wajib and Sunnat are Mustahab, e.g.., fasting on Mondays and Thursdays.
7. **MAKROOH**
   Fasting ONLY on the 9th or 10th of Muharram or fasting ONLY on Saturdays.
8. **HARAAM**
   It is Haraam to fast on FIVE days during the year. They are Eidul Fitr, Eidul Adha and three days after Eidul Adha.

THE NIYYAT OR INTENTION

1. The Niyyat (intention) of fasting is NECESSARY. If a person stays away from all those things that break one's fast without a Niyyah, the fast will NOT be valid.
2. It is NOT necessary to express the Niyyat verbally as Niyyat means to intend. Thus, the intention at heart will suffice. However, it is better to express the Niyyat verbally also.

بِصَوْمِ غَدٍ نَّوَيْتُ

3. The time for Niyyat lasts upto midday for Farze Muaiyyan, Walih Muaiyyan, Sunnat or Mustahab fasts. The hours of a day are from Suhha Saadiq to sunset.
4. The Niyyat for Farze Ghair Muaiyyan and Wajih Ghair Muaiyyan should be made before Suhha Saadiq.

DU'A AT THE TIME OF BREAKING FAST

روزہ افطار کرنے کی دعا: اَللّٰهُمَّ لَكَ

صُمْتُ وَبِكَ اٰمَنْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

MUSTAHABS IN FASTING

1. To partake of SEHRI (the meal before Subha Satliq).
2. To delay the Sehri upto a little before Subha Sadiq.
3. To break the fast immediately after sunset.
4. To break one's fast with dry or fresh dates if available. If dates are not available, then with water.
5. To make Niyyat at night.

THINGS MAKROOH WHILE FASTING

1. To chew gum, rubber, plastic items or other such things.
2. To taste any article of food or drink and spit it out. If a woman has a very ill-tempered husband, it is permissable for her to taste the food, provided it does not go down the throat.
3. To collect one's saliva in the mouth and then swallow it, trying to quench thirst.
4. To delay a bath that has become FARZ knowingly until after Subha Sadiq.
5. To use paste or tooth powder to clean one's teeth. It is permitted to clean with a miswaal of any fresh branch or root (tooth stick).
6. To complain of hunger and thirst.
7. To take the water too much up the nostrils when cleaning the nose.

8. To gargle more than necessary.
9. To quarrels argue, use filthy or indecent words.
10. To backbite, tell a lie and swear etc. are sinful acts even when one is not fasting

THINGS THAT BREAK ONE'S FAST

1. Things that break one's fast are of two kinds. Some make only Qaza necessary, whilst others make both QAZA and KAFFAARAH compulsory.

a. **QAZA:**

To keep one fast in place of the one that breaks, or is broken intentionally.

b. **KAFFARAH:**

To keep one fast after another for sixty days CONTINUOUSLY

- However, if a person is unable to keep these 60 Rozas, for some valid reason, e.g. continuous sickness, then one has the caption of choosing from one of the following four :

1. Feed sixty poor people to their full for two meals, or
2. Feed one poor person two meals a day, for sixty days ; or
3. Give 60 poor persons 3 1/2 Ibs. (approx. 1.6kg. of wheat, or its value in cash or food grains ;
4. Give to one poor person not less than 3 1/2 Ibs. of wheat, rice or food grains, etc. to its value of cash for SIXTY days.

THINGS THAT BREAK ONE'S FAST BUT MAKE ONLY QAZA WAJIB

1. Anything put by force into the mouth of fasting persons
2. Water goes down the throat whilst gargling, conscious of one' fasting.
3. To Vomit mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. However if it is first taken out of the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a gram.
6. Putting oil into the ear.
7. Inhaling snuff into the nostrils.
8. Swallowing the blood from the gums if the colour of the blood is more than the saliva with which it is mixed.
9. To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.

10. To eat and drink after Subha Sadiq or to break the fast before sunset due to cloudy sky or a faulty watch, etc., and then realising one's fault.
11. Any other fast other than a Ramadhaan one, whether broken intentionally or with a good and valid reason, makes ONLY Qaza WAJIB. There is NO Kaffarah for breaking any fast besides that of Ramadhaan.

THINGS THAT MAKE BOTH QAZA AND KAFFARI WAJIB

1. Eating, drinking or breaking the fast in any other manner, ea., smoking, etc., without a valid reason, will make both Qaza and Kaffarah necessary.
2. Applying BURMA into the eye or rubbing oil on the head and then, thinking that the fast is broken, to eat and drink intentionally.
3. To drink any kind of medicine intentionally.

   (Note: INJUNCTION is permitted.)

THINGS THAT DO NOT BREAK THE FAST

1. To eat or drink something unintentionally.
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Dust or dirt going down the throat.
5. Swallowing one's OWN saliva.
6. Taking an injection.
7. Applying of Surma (kohl) into the eyes.
8. Taking a bath to keep cool.
9. Rubbing oil onto the body or hair.
10. To vomit unintentionally.
11. Applying Itr or perfume. It is NOT permitted to inhale the smoke of Lobaan or Agar Batti whilst fasting. It is also NOT permitted to smoke cigarettes or inhale its smoke.
12. Brushing the teeth wihtout tooth paste or powder, ea., using a Miswaak, etc.
13. A dream which makes Ghusl WAAJIB (necessary) does Not break the Rozah.

PEOPLE EXEMPTED FROM FASTING IN RAMADAAN

1. Sick people when their health is likely to be badly affected by fasting. They should make up the loss, a day for a day, when they recover after Ramadhaan.
2. A Musafir, (one who is undertaking a journey of more than 77 knits and does NOT intend staying mote than 14 day at his destination). Howevet. it is better for him to fast in Ramadhaan than keep Qaza later, provided the journey is NOT a tiresome one.
3. It it is feared that hnger or thirst will lead to death, it is permitted to break one's fast.
4. It is WAJIB to keep Qaza of a NAFL fast that was broken before completing it.

FIDYA FOR FAST

FIDYA (COMPENSATION).

1. A very old person who does NOT have the strength to fast or a very sick or diseased person who has NO hope of recovering after Ramadhaan, should give FIDYA for each fast missed in Ramadhaan.

2. The Fidys for a fast is similar to that of a missed Farz or Wajib Salaat, i.e.:

1.	To give 3 1/2 Ibs = approx. 1, 6kg. of wheat
	OR 7 ibs = approx. 3,2 kg of barley
2.	OR....the equivalent of the above in cash or kind.

If, however, an old or sick person gains strength or recovers after Ramadhaan, he must keep the missed number of fasts and whatever was riven as Fidya will he a reward for him from Allah Ta'ala.

No one is allowed to fast for another (sick or fit) person.

N.B. Children should be encouraged to fast, but should not be forced to complete the fast upto sunset if they are unable to bear the hunger or thirst.

I'TIKAAF

I'TIKAAL means to enter the Masjid with the Niyyal of residing therein.

(MUTAKlF: One who makes l'TIKAAF).

TYPES OF l'TIKAAF: WAJIB SUNNAT MUSTAHAB WAJIB

To Vow or pledge to make I'TIKAAF (on fixed day) for the sake Allah upon the fulfilment of some wish or desire.

The least duration of a WAJIB I'tikaaf is one day and night and it must be accompanied by a fast.

SUNNAT -E- MUAKKEDA:

To reside the last ten nights and days of Ramadhaan in the Masjid is SUNNATE MUAKKADAH ALAL KIFAYAH, ie. If a person from the community fulfils the obligation of I'tikaaf the entire community will be absolved of this sacred duty. Otherwise all the residents will be sinful of neglecting this SUNNAT of our NABI (Sallallaho-Alaiha-Wa-Sallam).

MUSTAHAB OR NAFIL:

This I'tikaaf can be for any amount of time, even for a few minutes.

No fast (Roza) is conditional for MUSTAHAB or NAFL I'tikaaf.

CONDITIONS OF I'TIKAAF:

1. Islam
2. Sane, ie. a person should not be mad.
3. Taharat. To be free from HADASE AKBAR
4. NIYYAT. Intention.

THINGS PERMITTED DURING I'TIKAAF.

1. Eating.
2. Sleeping.
3. Discussing matters of Deen or necessary talk.

It is MAKROOH to observe complete silence as a form of IRAI)AT (Worship).

ONE IS PERMITTED TO LEAVE THE MUSJID.

1. For WAJIB GHUSL.
2. For Wudhu.
3. To follow the call of nature (toilet).

- LEAVING THE MUSJID without a valid Shar'ee reason will nullify the l'tikaaf..

THINGS TO DO DURING l'TIKAAF.

1. A Mu'takif should engage himself in Ibaadat.
2. Recital of Holy Quraan.
3. NAFI Salaat and Zikr.
4. Durood Sharief and Istighfaar.
5. Remember of Allah Ta'ala.
6. I.earn or teach the knowledge of deen.

A woman should perform l'tikaaf in her home at the place where she performs her daily Salaat or any suitable place.

NIYYAH FOR NAFL I'TIKAAF

نَوَيْتُ الِاعْتِكَافَ
لِلّٰهِ عَزَّوَجَلَّ
مَا دُمْتُ فِي الْمَسْجِدِ

(I INTEND MAKING I'TIKAAF FOR ALLAH TILL I REMAIN IN THE MUSJID.)

TARAWEEH

- Taraweeh Salaat is SUNNATE MU'AKKADAH for both, men and women.
- To perform Taraweeh with Jama'at is SUNNATE KIFAYAH for men.
- If a person performs Taraweeh at home whilst Taraweeh is being performed at the Masjid, he will NOT be sinful. However, if all the neighbours perform their Taraweeh alone at home, then all will be sinful because of neglecting the Jama'at.
- The time for Taraweeh is from after Esha Salaat to a little before Subha Sadiq. It can be performed before and after the Witr Salaat also.
- If one has missed a few Rak'aats of Taraweeh and the Imam has commenced the Witr, then this Muqtadi may join for the Witr and complete the remainder of his Taraweeh thereafter.
- 20 Raktauts with 10 Salaams are MASNOON, i.e. one should have a Niyyat for 2 Rak'auts of Taraweeh each time. After every four Raktuats it is Mustahab to sit a while and take a rest.
- One may remain silent or recite the Quran Sharif or Taseeh in a low voice or say Nafl Salaat separately during the period of rest after every four Rak'aats.
- It is MAKROOH to perform Taraweeh sitting if one has the strength of Qiyam (standing).
- While performing Taraweeh some do not join the Jama'at from the beginning but join the lmam when he prepares to go into Ruku. This is MAKROOH. They should join at the beginning.
- If one does NOT get the Jama'at for Farz, he should perform his Farz alone and then join the Jama'at for a Taraweeh.

VIRTUES OF FASTING

1. Hazrat Abu Huraira R. A reported that the Apostle of Allah said: "When Ramadhaan comes, the doors of Hell are closed, and the devils are put in chains and the doors of Mercy are opened."
2. The Prophet Muhammad S. A. W. said: "The fragrance of the mouth of a fasting person is more pleasant to Allah than the smell of musk".

3. Hazrat Sahl bin Saud (R. A.) reported that Rasulullah Sallallahu alaihe wa sallam said: "In Paradise there are eight doors of which there is a door named RAYYAAN. None but those that fast will enter it".
4. Hazrat Abu Hurairah R. A. reported that Rasulullah Sallallahu alaihe wa sallam said: "Whoever breaks fast on one day of Ramadhaan without excuse or illness, his fasting of his whole age will not compensate it.
5. Hazrat Anas R. A reported that the Messenger of Allah said: "Partake of Sehri before dawn, because in this Sehri there is Barakat (blessing)."
6. Hazrat Ahu Hurairah R. A reported that the Messenger (Sallallahu alaihe wa sallam) of Allah said: "Whoever fasts during Ramadhaan with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up in Namaaz with faith and is hopeful of reward, all his past sins will he forgiven, whoever stands up in Namaaz during the blessed night with faith and is hopeful of reward, all his past sins will he forgiven.

THERE ARE SIX DUTIES IN FAST KNOWN AS SUNNATS.

1. To partake of Sehri or predawn meals.
2. To break fast immediately after sunset.
3. To perform Taraweeh Salaat at night.
4. To feed the poor and hungry.
5. To increase the reading of the Holy Qur'an.
6. To observe I'tikaaf within the Musjid during the last ten days of Ramadhaan.

FASTING TEACHES SYMPATHY FOR THE HUNGRY.

Fasting is the only method whereby the pangs or hunger, the ever present companion of the poor, are experienced by the rich. Thus this experience kindles a spirit of kindness to the poor and distressed. It also gives rise to the thought of how people will fare on the day of Resurrection, when the greatest urge of hunger and thirst will be felt.

SPIRITS OF RAMADAAN AND AT ALL TIMES.

1. Don't speak without purpose.
2. Don't be vulgar or rude.
3. Don't be irritable.
4. Don't tell lies.
5. Don't backbite.
6. Don't argue or fight.
7. Don't be boastful and arrogant.
8. Don't swear.
9. Don't eat doubtful food at IFTAR.
10. Don't look at undersirable things.
11. Don't listen to objectionable speech.
12. Don't gossip.
13. Don't commit any sins.

QUESTIONS

1. Explain the term MUHTADAR.
2. How should a Muhtadar be made to lie (the Sunnat method)?
3. If possible, which Surahs should be recited in the presence of the Muhtadar?
4. What is Talqeen?
5. What are the signs of a person nearing his end?
6. Mention the ten important things to be carried out after a person has passed away.
7. What are the requirements for a male and female Kafn.
8. What are the requirements for the Kabr?
9. Draw sketches and explain the two different types of Kabrs.
10. It is (Makrooh, Haraam, Mustahab) to have ones grave pre-pared during ones lifetime.
11. Write down all the requirements for Ghusl.
12. If there are no women, can the husband perform the Ghusl of his wife?
13. How should the Kafn be put on for the male?
14. Is it permissible to include any Du'a, Aayat or any other charter in the Kafn?
15. Is it permissible for Ghair Mahram women to see the face of any male?
16. Can the Janaazah Salaat be performed in the Musjid?
17. The Janaazah Salaat is (Farze Ain, Farze Kifayah, Sunnat) on all Muslim males.
18. Mention the Farz of Janaazah Salaat.
19. How should late comers join and complete the Janaazah Salaat?
20. How should the Qabr be shaped?
21. What is Ta'ziat?
22. What are the points to be noted during Ta'ziat?
23. Is it necessary to set aside a specific day to visit the Kabrastan?
24. Mention the Surahs preferable to be recited at the Kabrastan.
25. What is IDDAT and what is the period of Iddat?
26. Who is a Mayyit? Is a still born child called a Mayyit? Should it be given Ghusl?

QUESTIONS

1. Outline the five pillars of Islam.
2. What does fasting mean to a Muslim?
3. Mention the eight different types of fasts.
4. Explain the first four.
5. When is it: a) Sunnat, b) Mustahab, c) Makrooh and d) Haraam to Fast?
6. What will happen if a person did not make an intention to fast?
7. Mention the time for the Niyyat.
8. Mention 3 Mustahabs in Fasting.
9. Mention 6 acts of Makrooh whilst fasting.
10. Things that break one's fast are of ..... types. Mention and explain them.
11. Explain the terms Qaza and Kaffarah.
12. Mention all the items that break ones fast hut only make Qaza Waajib.
13. If a person intentionally broke his Sunnat Roza, will Kaffarah become Waajib? If so, Why?

14. Mention the items that make Qaza and Khaffarah Waajib.
15. Mention 7 items that do not break one's Fast.
16. How many types of people are exempted from fasting?
17. Explain the Fidya for a Fast.
18. If a sick person, who has already given Fidya, recovers from his illness, what should he do?
19. If a person is sick, can another person fast on his behalf?
20. Mention the 3 types of I'tikaaf.
21. Mention the conditions of I'tikaaf.
22. Which acts are permitted during I'tikaaf?
23. What will happen if a person leaves the Musjid without any valid Shar'ee reason?
24. Where should a woman make I'tikaaf?
25. Taraweeh Namaaz is (Farz, Sunnate Muakkadah, Waajib) for (men only, women only, both).
26. How should one read the Tasbih after every four Rak'aats?
27. How is it to perform Taraweeh seated?
28. Mention 3 virtues of Fasting.
29. Mention 4 Sunnats of Fasting.
30. What does fasting teach a Muslim?
31. Mention 7 "Don't's" of Ramadhaaan.

Zakah (Obligatory Charity)

PART 12

IMPORTANCE OF ZAKAAT

Zakaat is a monetary devoton and an Ibaadat that has been ordained in the Shariats of all the Ambiya (Peace be upon them). Zakaat is one of the five pillars of Islam.

Zakaat literally means to increase. Technically it means to purify one's position of wealth by distributing a prescribed amount which has to be given to.the poor as a fundamental Ibaadat. Zakaat is not a governmental tax, but its main purpose is to keep those who are wealthy clean monetarily from sins.

Zakaat was made compulsory at Makkah at the same time as Salaat. This can be seen in the Surahs of the Qur'an where the laws of Zakaat are mentioned. The amount, distribution, etc. was defined at Madinah in the second year of Hijri.

THE VIRTUES OF ZAKAAT.

Allah Ta'ala says in the Qur'aan;

"Allah destroys wealth obtained from interest and will give increase for deed of charity". Surah Baqarah: 276

Rasulullah S.A.W. has said;

1. "The nation that does not give Zakaat, Allah will bring about a drought on them (i. e. necessities of life will become scarce)"
2. "The persons on whom Allah has bestowed, wealth, and he does not give Zakaat, on the Day of Qiyaamah, this wealth will turned into a venomous bald serpent which will wind around his neck and, bite his jaws and,, say: "I am your wealth, I am your treasure" Bukhari

It is stated in the Hadith that by giving Zakaat the following benefits are derived :

1. Gaining of the pleasure ot Allah.
2. Increase in wealth;
3. Protection from losses;
4. A cause thus established for Allah's forgiveness and blessings are obtained;
5. Safety from calamities;
6. Protection from the wrath of Allah and from a bad death;
7. The Zakaat will provide a shelter on the Day of Judgement;
8. Security from seventy misfortunes;
9. It will serve as a shield from the fires of Jahannam;
10. It contributes to Barkat in wealth.

11. It saves from fear and grief.

There are two major benefits of giving Zakaat:

1. It keeps one away from sin and saves the giver from moral ill arising from the love and greed for wealth;
2. Through Zakaat the poorer class, (those themselves) are being cared for, such as widows, orphans, the disabled, the poor and the destitute.

THE PUNISHMENT FOR NOT GIVING ZAKAAT.

Allah Ta'ala says in the Qur'an :

"And there are those who hoard gold and silver and do not spend it in the way of Allah, announce to them a most grievous penalty (when) on the Day of Qiyaamah heat will be produced out of that wealth in the fire of Jahannam, then with it they will be branded on their foreheads and their flanks and backs. (It will be said to them) This is the treasure which you hoarded for yourselves, taste then the treasure that you had been hoarding." Surah Taubah: 34.

ON WHOM ZAKAAT IS FARZ.

Zakaat is Farz upon a person if:

1. He is a Muslim,
2. He is an adult;
3. He is a sane person;
4. He is a free person - not a slave,
5. He owns wealth intended for trading to the value of Nisaab;

Furthermore the wealth should be

a. Fully owned by him;
b. In excess of his personal needs (clothing, household furniture, utensils and cars etc. are termed as articles of personal use);
c. It should be possessed by him for a complete lunar year;
d. Of a productive nature from which he can derive profit or benefit such as merchandise for business, gold, silver, live-stock, etc.

1. There is no Zakaat on effects that are not of a productive nature even if these are in excess of one's needs, such as cars, utensils, furniture etc. if such items are not intended for trade.

NOTE

Zakaat is Farz. Any person who denies it being Farz (compulsory) loses his Imaun. However if he recognizes Zakaat being Farz but neglects this duty he will be termed a Faasiq (Transgressor).

TYPES OF WEALTH ON WHICH ZAKAAT IS FARZ.

1. Zakaat is Farz on gold and silver, be it in the form of bullion, jewellery, cash, bank notes, utensils or any other form. The value of these should he equal to the amount which is shown under Nisaab rate.
2. In the gold possessed is not equal to the value of 87.48 grams, or silver possessed is not equal to the value of 612.36 grams, but the value of both combined is equal to the value of either the Nisaah of gold or silver, then Zakaut will be Farz.
3. In the event of an article not being of pure gold or pure silver, but containing a mixture ot other metals and the golf or silver is regarded as gold or silver and Zakaat on this will be Farz. But in this case where the metal is of greater quantity than either the gold or silver, Zakaat will not be Farz on that article
4. If a person has 620 grams of silver (which is more than the Nisaab) and before a whole year has elapsed he acquires 50 grams of gold (which is less than the Nisaab), then the value of this gold must be added to the value of the silver, and thereafter the Nisaab reckoned. The two must not be reck-oned separately, as this will be a cause of avoiding Zakaat.
5. Zakaat is Farz on merchandise for business, equal to the value of Nisaab.
6. Zakaat is Farz on livestock.
7. Zakaat is Farz on the income of properties if it is equal to the value of Nisaab.
8. Zakaat is Farz on the income derived from a hiring business, such as crockery, motor cars, vans, trucks etc.

TYPES OF WEALTH ON WHICH ZAKAAT IS NOT FARZ.

1. Zakaat is not Waajib on any other metal besides gold and silver.
2. Zakaat is not Waajib on fixtures and fittings of a shop, motor car, truck or any delivery vehicle etc., which is used in running a business.
3. There is no Zakaat on diamonds, pearls, other precious or semi-precious stones which are personal use. Zakaat is payable on the gold or silver used in making jewellery with diamonds, pearls etc. There is no Zakaat on imitation jewellery.
4. There is no Zakaat on any number of living quarters, house-hold furniture, crockery, personal clothing, whether they are in use or not. However, Islam does not justify extravagance.
5. There is no Zakaat on a person whose liabilities exceed or equal his assets.
6. A person has R 300-00, but owes R 200-00. Zakaat is due on the remaining R100-00.

ANIMALS ON WHICH ZAKAAT IS FARZ.

1. It is compulsory to give Zakaat on camels, cattle, water buffaloes, goats and sheep. (any such Halaal animal that can be slaughtered for Qurbani in terms of Shariat) when they:
    a. graze on the open veld for the greater part of the year and are not stall fed;
    b. are kept for milk, breeding or fattening. Such animals are termed 'Saa'imah'.
2. Zakaat on Saa'imah animals is calculated on number and not value therefore stud or thoroughbred animals and crossbred animals are treated alike for Zakaat purposes.
3. Where animals are kept for trade, Zakaat will be calculated and given as is done in commercial establishments. (i.e. on the monetary value of each animal) The Nisaab is the same as that of trading.
4. If one has a mixed flock of goats and sheep and the number of each kind individually makes Zakaat applicable then the Zakaat of each respective group will be given from its own kind.
5. When the number of each type of animal individually does not make Zakaat binding, but the total of both kinds does amount to the Nisaab then Zakaat will be given from the type of animal that is greater in number.
6. If both kinds are equal in number, one has the option of choosing the Zakaat animal from whichever kind he desires. It must be noted that the Zakaat animal should be of a good quality.

ANIMALS ON WHICH ZAKAAT IS NOT FARZ.

1. Animals that are stall fed for six months of the year and then left to graze on the veld for the remainder of the year are not Saa'imah and thus no Zakaat will be liable on their owner.
2. There is no Zakaat payable on animals which are reared for riding, or for drought purpose or for one's own use or consumption.
3. There is no Zakaat on wild game.
4. There is no Zakaat on horses, donkeys and mules if they are not for trade.
5. There is no Zakaat on a herd which consists of calves only i.e. until they reach a capable age of breeding. If such a herd has one animal that could be used for breeding, then Zakaat will have to be given on all of them. In this case that particular full grown animal will have to be given as Zakaat. If this animal which is capable of breeding dies, then Zakaat will still be necessary on the rest of the herd of calves.
6. Zakaat is not applicable on sheep that are less than twelve months old.

NISAAB AND RATE OF ZAKAAT.

The amount of wealth which makes one liable for Zakaat is called Nisaab.

The payment of Zakaat is compulsory on the excess wealth or assets which is equal to/or exceeds the value of Nisaab, and which is possessed for a full Islamic year. If such wealth decreases during the course of the year, and it increases again to the value of Nisaab before the end of the year, the Zakaat then must be calculated on the full amount that is possessed at the end of the year.

The Nisaab of gold and silver fixed by Rasulullah Sallallaho Alaihe Wa Sallam is as follows:

NISAAB		Grams	Tolas	Grains	Troy Oz
Gold	20 Mithqaals	87.48	7.5	1350	2,8125
Silver	200 Dirhams	612m36	52.5	9450	19,6875

The rate of Zakaat which was fixed by Rasulullah (Sallallaho Alaihe Wa Sallam) is 2,5% (1/40) i.e. 2,5 cents in a rand.

THE TIME AND NISAAB OF ZAKAAT FOR LIVESTOCK

1. The owner must have possession of animals for one lunar year before Zakaat becomes Fardh.
2. The Nisaab for Saa'imah animals is governed by the number of animals in one's ownership and not by the monetary value of each animal. (refer to tables for detail)

TABLE OF ZAKAAT FOR SHEEP AND GOATS.

The Nisaab (minimum number) when Zakaat becomes applicable is forty animals which are more than twelve months old. There is no Zakaat if the number is less than forty.

Number	ZAKAAT 1 year old
40- 120	1 animal
121-200	2 animal
201-399	3 animal
400	4 animal

Thereafter for each additional hundred, one sheep that is one year old must be given as Zakaat.

TABLE OF ZAKAAT FOR CATTLE AND WATER BUFFALOES.

The Nisaab when Zakaat becomes applicable is thirty animals. There is no Zakaat if the number is less than thirty.

Number	ZAKAAT	
	I year old	2 year old
30-39	1 animal	
40-59		1 animal
60-69	2 animals	

Thereafter, in every thirty animals, one, 1 year old animal should be given: and in every forty, a 2 year old animal should be given as Zakaat.

Example:

Number	ZAKAAT	
	1 year old	2 year old
70	1 animal	1 animal
80		2 animals
90	3 animals	
100	2 animals plus 1 animals	
110	1 animal plus 2 animals	
120	4 animals or 3 animals	

THE NIYYAT (intention) OF ZAKAAT.

1. It is Fardh to form niyyat for the fulfilment of Zakaat.
2. When giving Zakaat to a needy person, the niyyat should be that, "I am giving this as Zakaat." If the niyyat is not made the Zakaat will not be valid.
3. It is not necessary to reveal to the needy person to whom Zakaat is given, that the cash or kind which is being given to him is Zakaat.
4. When one has put aside an amount for Zakaat with the intention that he will give it to the needy, and at the time of giving Zakaat he forgets to make the niyyat, the Zakaat will still be valid.

5. If one gives a deserving person some money as a gift but makes the niyyat of Zakaat, the Zakaat will be valid.

THE METHOD OF DISTRIBUTING ZAKAAT

1. Zakaat is Fardh at the rate of 2.5%.
2. Zakaat should be given as soon as possible after it becomes due. It is possible that death may occur and thus lead to failure in fulfilling one's obligations.
3. A poor man cannot be paid for his work from Zakaat, nor can Zakaat be given in payment of anyone's services, except when an Islamic government pays salaries to persons appointed by the government to collect Zakaat.
4. Zakaat will only be valid if the recipient is made the owner of that amount.
5. Zakaat cannot be given or used for the construction of a masjid, madrasah, hospital, a well, a bridge or any other public amenity.
6. Poor students can be given a bursary from Zakaat. If the student is of an understanding age, the Zakaat must be given to him personally; and if he is not of an understanding age, then his Shar'i Wakeel (parents or legal guardian) must be given possession of the amount.
7. Zakaat can be paid in kind from the same merchandise on which it is duet or alternatively, it could be paid in cash. It is of VITAL importance to ensure at all times that the recipient is made the OWNER of the ZAKAAT.
8. Authority can be delegated to another person or an organization for the distribution of Zakaat in order that it be utilised in accordance with the laws of Zakaat.
9. If a person requests someone to give a certain amount on his behalf as Zakaat, and that sum is given out, then that Zakaat will be valid. The sum given will be a right upon the one who made this request.
10. If an agent is given Zakaat for distribution, and he does not distribute it then the Zakaat will not be regarded as fulfilled, and the sin of not discharging the obligatory duty of Zakaat will remain a hut-den Ant whom it was Farz.
11. It is Afdhal (best) to give one's Zakaat when it is due, rather than wait for Ramadhaan

TO WHOM ZAKAAT CAN BE GIVEN (MASAARIF)

The recipients of ZAKAAT according to the Qur'aan are as follows.

"Zakaat (contributions of cash money, merchandise, animals etc.) are for the poor and the needy; and those who collect them; for those whose hearts are to be reconciled; and to free the captives and the debtors; and for the cause of Allah Ta'ala; and for the wayfarer; A duty ordained by Allah Ta'ala. Allah is All Knowing, Wise." (Surah Taubah: 60)

- **FUQA'RAA** People who are poor and who possess more than their basic needs but do not possess wealth equal to Nisaab.
- **MASAAKEEN**. People who are destitute and extremely needy to the extent that they are forced to beg for their daily food ration.

- **AL AAMILEEN**. Those persons who are appointed by an Islamic Head of State or Government to collect Zakaat. It is not necessary that this be a needy person.
- **MU ALLAFATUL QULOOB**. Those persons that have recently accepted Islam and are in need of basic necessities who would benefit from encouragement by the Muslims which would help to strengthen their faith in Islam.
- **AR RIQAAB**. Those slaves that are permitted to work for remuneration and have an agreement from their masters to purchase their freedom on payment of fixed amounts.
- **AL GHAARIMEEN.** Those persons that have a debt and do not possess any other wealth or goods with which they could repay that which they owe. It is conditional that this debt was not created for any un-Islamic or sinful purpose.
- **FEE SABEELILLAH.** Those person that have to carry out a Fardh deed which has become obligatory on them and subsequently (due to loss of wealth) are unable to complete that Fardh.
- **Important**: A common misunderstanding about the term FEE Sabeelillah' has misled many to believe that this includes all types of charitable deeds. The Commentaries of the Qur'anand Ahaadith of Rasul ullah (Sall allaho Alaihe Wa Sallam) do not support this view.
- **IBN US SABEEL.** Those persons who are Musaafirs (travellers in view of Shairat) and during the course of their journey do not possess basic necessities, though they are well to do at home. They could be given Zakaat in order to fulfill travel needs to return home.
- **IMPORTANT.** All the above mentioned recipients excluding Al Aamileen must be those who do not possess the Nisaab.

1. It is not Jaa'iz (not permissible) in the owns merchandise or wealth in excess of his needs to the value of Nisaab nor is it Jaa'iz for such a person to accept Zakaat.
2. A person that does not own an amount equal to the value of Nisaab is known as Faqir. This person could be given Zakaat and it is permissible for him to accept Zakaat.
3. A person owns wealth which in value exceeds the amount of Nisaab, but this wealth is not intended for business nor does he require it for his daily needs. Such a person is regarded as well to do and should not be given Zakaat.
4. The books of a scholar or tools of a tradesman are among his necessities, irrespective of their value. Besides these if he does not own wealth equal to Nisaab he could be given Zakaat.
5. When giving Zakaat, Sadaqah etc. one's poor and needy relatives should be given preference. To avoid embarassing them it should be given to them without saying that it is Zakaat or Sadaqah.
6. There is great sawaab in giving Zakaat to poor persons who are striving in the way of the Deen or those who are engaged in religious knowledge, or to religious institutions where poor or needy students are being cared for. Care should be taken that only such institutions are given Zakaat where it is used according to the Shariah.

7. A child of a wealthy father cannot be given Zakaat. When such a child becomes mature in age, and does not own wealth to the value of Nisaab, he may then be given Zakaat.

ZAKAAT CAN BE GIVEN TO A

brother, sister nephew, niece, (brother's and sister's children, uncle, aunt,(both paternal and maternal,)	step-grandfather, step-grandmother, father-in-law, mother-in-law, PROVIDED THEY DO NOT POSSESS NISAAB

PERSONS THAT CANNOT BE GIVEN ZAKAAT.

1. Zakaat cannot be given to Banu Haashim. The Banu Hashim are all the children of Sayyadatina Faatima R. A., and all members of Rasulullah Sallaho Alaihe Wa Sallam's family and wives Radiyallahu anhuma.
2. Zakaat cannot be given to parents, grandfather etc. In the same manner one's grandfather etc. In the same manner one's children and grandchildren, cannot be given Zakaat, a husband and wife cannot give Zakaat to each other.
3. Zakaat contributions cannot be given to such institutions or organizations who do not give the rightful recipients (Masaarif) possession of Zakaat, but instead use Zakaat funds for construction, investment or salaries.
4. Zakaat cannot be given to non-Muslims. The same ruling applies to Wajib Sadaqah i.e. Sadaqatul Fit'r, Kaffaarah, Ush'r and Naz'r Naf'l Sadaqah could be given to non-Muslims.
5. If one cannot determine whether the recipient is needy or not, then it is better to make certain before giving him Zakaat. If Zakaat is given without inquiry and subsequently it is known that the recipient is wealthy the Zakaat is not valid. It has to be given again.
6. Zakaat will not be fulfilled by purchasing books for an institution, or land purchased for public utility and made Wak'f.
7. Zakaat cannot be used for the Kaf'n of a deceased person who has no heirs, because at that time he/she cannot become the owner.
8. A dead peson's debt cannot be paid from Zakaat.

WHEN IS ZAKAAT FARZ ON A CREDITOR.

A person is obliged to give Zakaat on money or valuable owing to him, whether it be a loan or a business debt. This applies only if the debtor acknowledges that he owes the amount or promises to pay it; or if on the contrary he refutes the claim, and there are witnesses or documentary proof to support such claim by which it could be recovered through a judiciary. Loans are basically of three types:

1. **QAWI** (Secure loan)

a. If cash, gold or silver has been given as a loan or when merchandise has been sold on terms and the payment is received after a year or two; and the value of the amount owing is that of Nisaab, then this is called a Qawi loan, and therefore, Zakaat for those years prior to payment will be Farz.
b. In the case where this loan is repaid in instalments, if the repayment received equals to one fifth (20%) of becomes Fardh. If several years have passed, then Zakaat must be given for all the past years. Zakaat of the past years has to be calculated annually in units, each unit being twenty percent of he Nisaub. Government bonds are of this category and Zakaat has to be paid on recovery of this loan as described above.
c. If any such loan is not equal to Nisaab then Zakaat will not be Farz; but if this loan together with other excess wealth which is in one's possession when combined becomes equal to Nisaah' then Zakaat will be Farz on the combined total of both amounts.

2. **MUTAWASSIT** (Insufficiently secure loan)

a. If a loan is not cash, gold, silver or merchandise (as mentioned in 1. (a) above) but is personal effects sold (old clothes, house-hold items etc.) or is a property which was sold and the value of it is that of Nisaab, then it is called a Mutawssit loan. Thus Zakaat for those year prior to payment will not be Farz.
b. If this loan is equal to or in excess of Nisaab and is fully recovered after several years, then Zakaat on that amount is not Farz for all the past years. However, if anyone in such an instance gave Zakaat, then such an act is rewarded by Allah Ta'ala.
c. In a case where the repayment is made in instalments, then Zakaat will only be Farz if the repayment is equal to Nisaab and is retained for a full Islamic year.
d. If the instalment received is less than Nisaab, but one is in possession of other wealth on which Zakaat is due (i.e. Nisaab on which a year has elapsed), then this instalment must be added to the wealth, and Zakaat must be given on the total. It is not necessary for a year to pass over this instalment that is received.

3. **DHA'EEF** (Insecure loan.)

a. If money owing to one, is not in lieu of cash, gold, silver, merchandise or personal effects or property which is sold; but is due to outstanding inheritance, bequests, Meh'r (dowry) salary etc., then it is called Dha'eef loan.
b. Zakaat will become Farz when these monies are received and they are equal to or in excess of Nisaab and further they are retained for a full Islamic year. There is no Zakaut for the years that have passed before receiving these amounts.
c. There is no Zakaat on Provident and Pension funds. Zakaat must only be paid on these amount after they are recieved from such funds provided the amount is equal to or in excess of the Nisaab and is retained tor a full Islamic year.

NOTE: Some Ulama have categorized these funds as Qawi or Mutawassit loans, and thus Zakaat becomes obligatory on the contributions for the past year as well.

It is therefore advisable that as a precautionary measure Zakaat should be paid for the past years on these as well.

ZAKAAT ON MERCHANDISE.

1. Articles that are purchased for resale are referred to as merchandise. The Nisaab for Zakaat on merchandise is the same as that for cash, i. e. if the value of the articles is equivalent to the value of 87,48 grams of gold (7,5 tolas =1350 grains =2,8125 troy. ounces) or 612,36 grams of silver (52,5 tolas = 9450 grains =19,6875 troy ounces), or more, that it will be Fardh to give Zakaat at the rate of 2,5% or one fortieth.
2. Zakaat is Farz on the following items when crowing up a balance (calculating) sheet:
    a. Stock in trade;
    b. Goods in transit; (which have been paid for)
    c. Cash on hand;
    d. Outstanding cash and loans; (when repaid and if they are equal to Nisaab)
    e. Cash at bank;
    f. Savings account;
    g. Fixed deposits;
    h. Sundry outstanding; (when repaid and if they are equal to Nisaab)
    i. Claims; (acknowledged)
    j. Other savings - household balance; sundry cash.
3. All these must be added as one amount, and after subtracting the creditors amount and/or any other liabilities, the balance which is the profit must he added to the capital. Zakaat must then be given on this combined figure.
4. Zakaat should be given on the capital that exists at the end of the lunar year, which includes the profit, e. g. at the beginning of the year the capital is R2000-00. When the year ends a profit of R500-00 is shown. Zakaat must be given on R2500-00.
5. If a bad debt is recovered and it is equal to or exceeds the Nisaab, then Zakaat on all the past years must be given.
6. If one has various different types of merchandise then the total value of all the goods should be calculated. If it is equal to or exceeds the value of Nisaab then it will be necessary to give Zakaat.
7. If at the beginning of the year one has the full Nisaab and during and year the amount decreases and by the end of the year posssession of the full Nisaab is regained then it will be Waajib to give Zakaat on this amount.
8. If one mixes Halaal and Haraam merchandise and the amount is equal to or exceeds the Nisaab at the end of the year then it will be necessary to give Zakaat.
9. It is customary to write the price paid for the merchandise at stock figures. Zakaat should not be calculated on these stock figures. For Zakaat purpose current purchase value of the merchandise should be calculated.
10. If a few persons are partners in a company and if any one share of the partners is equal to or exceeds Nisaab then it will be necessary for that partner to give Zakaat.

11. Stock for Zakaat purpose must be calculated according to the Islamic (lunar) year.
12. Zakaat is Farz at the ruling price on shares held in a company at the end of every Islamic year. As machinery, land, fixtures and fittings, furniture, buildings etc. are exempt from Zakaat, one is allowed to subtract these from the total assets. This could be obtained from the company's annual report, for example if one has shares worth R 100-00 and the machinery, land etc., are worth 5% of the total assets of the company, then deduct R 5-00 for machinery, land, fixtures and fittings, furniture and buildings (the exempted Zakaat items) thereafter dedut the liabilities of the company proportionately to the percentage of shares held, and the Zakaat must be calculated on the balance.
13. When Zakaat is given on a capital amount once, and thereafter if this same amount remains with the owner till the following year then Zakaat will be due again. Zakaat will be Farz repeatedly after every Islamic year has elapsed.

DECREASE IN WEALTH BY THE END OF THE ISLAMIC YEAR.

1. If Zakaat on wealth has not been given at the end of the Islamic year, and all that wealth either gets lost or stolen, then such wealth is exempted from Zakaat. In a case where he only gives away part of that wealth, then Zakaat will be due on the remainder if it is equal to Nisaab.

NOTE: A person is obliged to pay Zakaat on R 10 000, namely the sum of R 250. He sets aside this amount with a view to paying his Zakaat. The sum of R 250 is thereafter lost or stolen in which event the Zakaat obligation is not discharged. If the Zakaat payer dies after setting aside the sum of R250, it will constitute part of his estate to be transmissible to his heirs.

Slaughtering for Eid al-Adha and New Born

PART 13

Qurbani MASAA'IL

"It is not their meat, nor their blood that reaches Allah: it is your piety that reaches Him."

THE FIRST TEN DAYS OF ZUL HIJJAH

Hazrat Ibn Abbas (R. A) relates that Rasulullah (S.A.W.) said "On no other days are good deeds more liked by Allah than on these days meaning the first ten days of Zil Hijjah". The Sahaabah (R.A.) asked: "O Rasulullah (S.A.W.), not even Jihaad in the way of Allah?" Rasulullah (S.A.W.) replied: "Not even Jihaad in the way of Allah, except for that person who goes out to fight with his life and wealth and does not return with anything." [Bukhari]

Rasulullah (S.A.W.) said: "On no days is the worship of Allah desired more than in the first ten days of Zil Hijjah. The fast of each of these days is equal to the fast of a whole year, and the Ibaadat (worship) of each of these nights is equal to the Ibaadat of Laylatul Qadr.

Tirmizi & Ibn Maajah.

It is related from Ibn Abbas (R.A) that Rasulullah (S.A.W.) said: "No days are as weighty with Allah and so liked by Him for good deeds than the first ten days of Zil Hijjah. So in these days increasingly read:

- TASBEEH (Subhanallah)
- TAHLEEI (Lailaha Illallah)
- TAHMEED (Alhamdulillah)
- TAKBEER (Allahu Akbar)

THE FAST OF YOWM - E - ARAFAH

Hazrat Abu Qataadah al-Ansari (R.A.) relates that Rasulullah (S.A.W.) was asked about the Saum (fast) on the day of Arafah (i.e. the 9th Zill Hijjah). He said: "It compensates for the minor sins of the past year and the coming year."

Muslim.

Rasulullah (S.A.W.) has said: "The most acceptable Dutaa is that which is made on the day of A'afah, and the best Du'aa which the Prophets before me, and 1, have made is:

("There is no Deity besides Allah, He is alone. He has no partner. To Him belongs the sovereignty, and unto Him belongs all praise, and He is all-powerful.)

[Tirmizi]

It is related that Rasulullah (S.A.W.) said: "Whoever stays awake and make Ibaadat on the nights of Eidul Fitr and Eidul Adhaa, his heart will not die on the day when all the hearts will be dead."

Hazrat Muaaz ibn Jabal (R.A.) relates that Rasulullah (S.A.W.) said,: "Jannat is Waajib for those who stay awake with the intention of making Ibaadat on the following nights: 8th, 9th and 10th of Zil Hijjah, the night of Eidul Fitr and the night of the 15th of Sha'baan."

[Targheeb].

THE IMPORTANCE OF QURBANI

1. It is not their meat, nor their blood that reaches Allah. It is your piety that reaches Him: QURAN.
2. It is related from Hadrat Ayesha (R.A.) that Rasulullah (Salallaho Alaihe Wa Sallam) has said: "There is nothing dearer to Allah during the days of Qurbani than the sacrific-ing of animals. The sacrificed animal shall come on the day of Qiyamah with its horns, hair and hooves (to be weighed in Sawaab). The sacrifice is accepted by Allah before the blood reaches the ground. Therefore sacrifice with an open and happy heart."
3. Hadrat Zaid ibn Arqam R.A. relates that the companions of Rasulullah (Salallaho Alaihe Wa Sallam) asked: "O Rasulullah what is Qurbani?" He replied: "It is the Sunnah of your father Ibrahim." They asked again: "What benefit do we get from it?" He answered, "A reward for every hair of the sacrificed animal." "And what reward is there for ani-mals with wool? they aksed. "A reward for every fibre of the wool," replied the Holy Prophet (Salallaho Alaihe wa Sallam).
4. Rasulullah (Salallaho Alaihe Wa Salllam) has said: "The person who makes Qurbani with a willing heart and with the niyyat of Sawaab, then on the day of Judgement that Qurbani will shield him from the fires of Hell." Every Muslim should take advantage of this opportunity and sacrifice as many animals as he can afford. The wealthy should make Nafil Qurbani for Rasulullah (Salallaho Alaihe Wa Sallam), his Ummat, and for their own living or deceased relatives.. Permission for Nafil Qurbani is not necessary.

WARNING FOR THOSE WHO IGNORE QURBANI

There is a tradition related form Hazrat Abu Hurairah (R.A.) that Rasulullah (S.A.W.) said that the person who has the means of performing Qurbani but does not do so should not even come NEAR our EIDGAH, (place of Eid Namaaz).

ON WHOM IS QURBANI WAAIIB?

1. Qurbani is Waajib on all Muslims (male and female) who are sane, Baaligh (have reached the age of puberty) and are the possessors of minimum Zakatable wealth (Nisah) i.e. about R 230,00. It is not necessary that the ownership of such wealth be for a full year.
2. Qurbani is Waajib on a man for himself only, not for his wife and children. However, it is his duty to see that his wife's and grown-up (Baaligh) children's Qurbani are made if they are possessors of Nisaab. If he makes their Qurbani out of his wealth with their permission, their Qurbani will be valid.
3. Qurbani is not Waajib on poor people (who do not possess wealth equal to Nissab) nor on travellers (Mussaafirs) nor on minors. If a minor reaches the age of puberty or a Musaafir becomes a Muqeem, i.e. by completing his journey or intending to stay in one place for 15 days or more, before the sunset of the 12th Zil Hijjah, then Qurbani is Waajib on them.
4. Qurbani on behalf of a deceased person is Waajib if he had made a.Wasiyyat that it should be undertaken from his wealth, provided the cost does not exceed one third of his net estate.
5. Qurbani is Waajib on a person who makes a Nazr (Vow), i.e. if a certain work of mine is carried out I will make Qurbani, then Qurbani becomes Waajib on him when that task is accomplished. This Qurbani must be carried out in the days of Qurbani, unless it is generally excepted and understood that merely slaughtering an animal on ANY DAY is referred to as Qurbani, and this had been the intention of the person who made a vow, then it will be permissible for him to sacrifice an animal on any day.
6. If a poor person buys an animal during the days of Qurbani, with the intention of Qurbani then it becomes Waajib upon him to sacrifice this animal. However, if this animal dies or gets lost, Qurbani will not remain Waajib on him. It will not be necessary for him to buy another animal.If he buys another animal and thereafter the first one is found, it becomes Waajib upon him to sacrifice both animals.
7. A person on whom Qurbani is Waajib, purchased an animal for sacrifice. Thereafter this animal was lost, stolen or died. In such a case it will be Waajib to sacrifice another animal in its place. If, after purchasing the second animal the first one is found, the sacrificing of only one animal is Waajib upon him. If he sacrifices the second animal then it is preferable to give as charity the difference in price between the two animals, if there be any, difference e.g. the 1st animal had cost him R 100, and the second had cost him R80. He should now give R20 as charity. However, it is preferable to make Qurbani of both the animals.
8. A person, on whom Qurbani is Waajib, bought an animal for sacrifice. Due to some reason he did not slaughter it on the fixed days of Qurbani. It is now

compulsory upon him to give the animal away, alive, as charity. If he did not purchase the animal and Qurbani was Waajib on him, it is obligatory for him tot give as charity, the value of an animal.

9. If a person, on whom Qurbani was Waajib, failed to carry it out for a number of years, should give the value of that number of animals as charity. Slaughtering of that amount of animals during the days of Qurbani will not compensate for the missed Qurbani, but will instead be regarded as voluntary Qurbani.
10. If a person carries out Qurbani on behalf of a person on whom Qurbani is Waajib, without his permission and without his knowing; this Qurbani will not be valid. If it is done with his permission or instruction, it is permissible.
11. It is Mustahab (preferable) for those intending to make Qurbani not to cut their hair or clip their nails (from the time the moon for Zil Hijjah is sighted until after Qurbani.
12. Qurbani is an Ibaadat that has to be carried out every year on whom it is Waajib. Being a Hajee is not a condition for Qurbani becoming Waajib.

THE TIME FOR QURBANI

1. The time for Qurbani begins after Eid Salaat on the 10th of Zil Hijjah and ends at the setting of the sun on the 12th of Zil Hijjah.
2. It is better to make Qurbani on the first day, then the second day and lastly the third day.
3. Qurbani is allowed during the two intervening nights but it is preferable during the day because of the possibility of not slaughtering correctly.
4. People living in remote village areas where Eid Salaat is not performed, may slaughter after Fajr time (Subah Saadiq-early dawn) has set in on the morning of the 10th Zil Hijjah.
5. If a person residing in a town (where Eid Salaat is performed) sends his animal to the village (where Eid Salaat is not performed), it is permissible that his animal be slaughtered before the Eid Salaat.
6. If a doubt occurs as to whether it is the 12th or the 13th, it is Mustahab (preferable) to give away all the meat in sacrifice after slaughtering the animal.
7. If an animal bought for Qurbani was not slaughtered during these days, it must be given away alive, as charity.
8. These days, i.e. the 10th, 11th and the 12th of Ail Hijjab are known as AYYAAMUN NAHR (the days of slaughtering).

CONDITIONS FOR THE QURBANI ANIMAL

1. Qurbani can be made of goats, sheep, cattle and camels; male or female: No other type of animal is allowed for Qurbani.
2. Castrated animals may be used for Qurbani. This type of animal is preferable.
3. Qurbani calf barren animals is also allowed.
4. Goats, sheep have to be at least one year old. However, very healthy sheep that looks one year old may also be used.
5. Cattle must be at least two years old.

6. Camels must be at least five years old.
7. Sheep and goats count as one share per animal. Cattle and camels are divided into seven shares per animal, i.e. the Qurbani of seven persons is allowed with one cow or one camel.
8. If a person sacrifices one cow or camel (without sharing with others), his Qurbani will be accomplished by the whole animal, If the sacrifice several animals instead of one, his Waajib Qurbani will be accomplished by one animal and the other animals will be counted as Nafil (voluntary) Qurbani.
9. If less than seven persons make Qurbani of a cow or camel, it is permissible. If any person's share is less than one seventh, the Qurbani of all the persons will not be valid.
10. If more than seven persons share one COW or camel, the Qurbani of none of them will be valid.
11. When more than one person makes Qurbani a cow or camel, it is a condition for the validity of the Qurbani of all the persons that each one of them have the Niyyat of Qurbani or Aqeeqa. If any one of them has an intention of merely eating meat, the Qurbani of all the share-holders will not be valid.
12. When buying a cow or camel one made an intention that he will share this animal with others. After purchasing the ani-mal he t~inds others to share with him. This Qurbani will be proper.
13. At the time of purchasing a cow or camel one makes the intention that he will not share this animal with others It is now, not good for him, share that animal with others, but if he does, the Qurbani is the share-holders will be valid. Qurbani will also be valid if he is a person upon whom Qurhani is Waajib. i.e. a rich person if he is a poor person then he will have to make Qurbani for that number of shares that he.has given to others. If the days of Qurbani have passed, then he must give the value of that amount of shares to the poor.
14. The animals chosen for Qurbani should be healthy, free from faults and defects.

THE QURBANI ANIMALS THAT HAVE THE FOLLOWING DEFECTS CANNOT BE SACRIFICED:

1. An animal that was born without horns or the horns had broken off from the middle, can be used for Qurbani. If the horn has broken off from the root, it cannot be used for Qurbani.
2. Those animals that are totally blind or have lost one-third or more of their eye-sight, or one-third or more of the tail is cut, are not allowed for Qurbani.
3. An animal which limps and walks on three legs and cannot put the injured (4th) leg onto the ground, or that it can put the injured leg onto the ground, but is unable to walk on it, cannot be used for Qurbani. However, if it is unable to walk on it, but can still take support from it, then Qurbani is allowed with it, even though it is limping.
4. Animals having no teeth at all cannot he used for Qurbani. If an animal has lost some teeth only, and has most of the teeth, Qurbani is permissible with it. If most of the teeth are lost, Qurbani is not proper with that animal.

5. Animals born without ears cannot be used for Qurbani. Animals with very small ears can he used for Qurbani.
6. Animals that are so thin and weak or sick that they are unable to walk the place for slaughtering, cannot be used for Qurbani.
7. If an animal sustains an injury whilst slaughtering, ea. a leg breaks or an ear is cut etc. the Qurbani of such an animal will be valid.
8. An animal was bought in a healthy and perfect state. After purchasing it, an accident occurred which rendered the animal unfit for Qurbani. In such a case, if the purchaser is not wealthy (Saahibe Nisaab), it will be permissible to offer the same animal for Qurbani. If the purchaser is Saahibe Nisaab, then it is compulsory upon him to obtain another animal in place of the injured animal.
9. If an animal bought for Qurbani gives birth (before being slaughtered), then this-newly born animal should also be slaughtered.

THE QURBANI MEAT AND SKIN OF THE A NIMAL

1. It is allowed for a person who performs Qurbani (Waajib or Natal), to either eat the flesh or to give it to whomsoever he pleases, rich or poor, Muslim or non-Muslim.
2. It is preferable that the meat be divided into three parts. One part for the home, one part for relatives and friends and one part for the poor and needy.
3. The meat or skin cannot be given to an employee or to a butcher in payment of his labour. It may be given to them as a gift.
4. The skin of the Qurbani could be kept for one's personal use or could be given to anybody else for their personal use. It could be used as a water bag, Musalla, etc.
5. The Qurbani skin cannot be given in lieu of any type of services. Thus, the skin cannot be given to an Imaam or Mu'azzin in lieu of their services.
6. If the skin is sold, the amount received for it cannot be used by oneself. It Is Waajib to give it away as Sadaqah (charity) to the poor and needy.
7. It is not permissible for one to eat the meat of the following types of Qurbani:
    a. Qurbani that is made as a Kaffaarah for a Jinaayat (error) committed during Haj.
    b. Qurbani performed for a deceased person due to his Wasiyyat, i.e. his instruction before his death.
    c. Qurbani performed due to a Nazar (vow) one had made.

    The meat of the above-mentioned types of Qurbani has to be dis-tributed to the poor and needy ONLY.

8. The meat of Nafil (voluntary) Qurbani which one had made for the deceased, can be eaten by all, similar to one's own Qurbani
9. If more than one person participates in the Qurbani of an animal that has seven shares and each share-holder requests for his share of the meat, then it is necessary that the meat be distributed equally, by weight. If one person's share is more than the others, it will not be permissible as this will become interest.

10. If one person's share of meat is less than the others, but with the meat, he is given the skin or the head or legs of the animal, it will now be permissible. Great care should be taken in order to distribute the meat EQUALLY.

ZABAH (SLAUGHTER) OF THE QURBANI ANIMAL

1. It is Mustahab (preferable) that the person to whom the Qurbani animal belongs, slaughters it personally, provided he is able to slaughter (make Zabah) properly.
2. If the owner is unable lo slaughter, it is better to delegate the Zabah to another Muslim who is acquainted with the require-mcnts of proper Islamic Zabah.
3. A Muslim woman, who knows how to make Zabah, is also permitted to slaughter.
4. If the Zabah has been delegated, it is desirable that the person for whom the Qurbani is being made, be present.
5. The Islamic Zabah requires that the throat, the external jugular veins and the wind-pipe of the animal to be swiftly and clearly severed with a very sharp knife, together with the recital of BISMILLAHI AI.LAHU AKBAR.
6. If only two of the passages and veins are cut, the Zabah will be incorrect. Yes, if any three of the four are cut, the zabah will be in order.
7. It is Mustahab (preferable) to face the Qiblah while slaughtering.
8. It is preferable to sharpen the knife before slaughtering in order to ease the suffering of the animal. After slaughtering, the animal should not be skinned or cut up into pieces before it turns completely cold.
9. An animal should not be slaughtered in the presence of another animal.
10. Du'aa for slaughtering: Lay the throat of the animal towards the Qiblah and recite:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا وَّمَا أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلٰوتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهُ،
وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اَللّٰهُمَّ مِنْكَ وَلَكَ

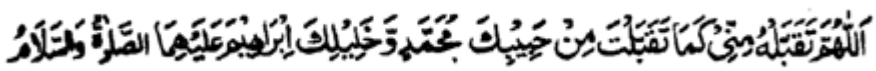
(For me, I little set my firmly and truly towards Him Who created heaven and the earth, and never shall I give partners to Allah to verify my worship ad my sacrifice, my living and my dying are for allah Lord of the world, Allah this sacrifice is from You and is for You.)

WHILE SLAUGHTERING THE ANIMAL READ:

بِسْمِ اللّٰهِ اَللّٰهُ أَكْبَرُ

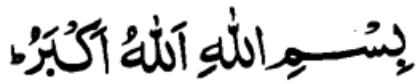
("In the name of Allah, Allah is the Greatest.")

DU'A TO BE RECITED AFTER ZABAH (SACRIFICE)



("O Allah, accept from me (this sacrifice) like You have accepted from Your beloved Mohammed and your friend Ibrahim. Peace be upon them.")

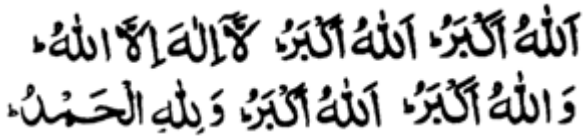
- If these Du'as are not memorised then make intention of Qurbani and merely recite



BISMII.LAH ALL AHU AKBAR.
The Qurbani will he correct.

THE TAKBEERAAT OF TASHRIQ

1. It is Waajib for every adult Muslim to recite the Takbeeraat of Tashriq after every Farz Salaat, which is performed with Jamaat, from the Fajr Salaut on the 9th of Zil Hijjah until after the Asr Salaat on the 13th Ail Hijjah (23 Namaazes).
2. The Takbeer should be recited once after each of the 23 Namaazes.
3. It should be reciting in an audible tone, not silently and not very loudly.
4. It is desirable t'or those who person their Salaat alone (men or women) and Musaufirs (travellers), to recite these Takheeraat softly.
5. The Takheeraat to be recited are as follows:



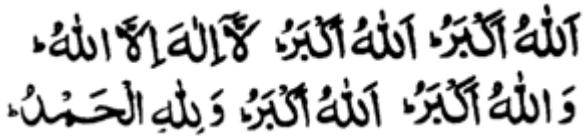
'Allahu Akhar, Allahu Akhar, Laa llaha Illallahu Wallahu Akhar Allahu Akbar wa Lillahil Hamd.'

("Allah is Great. Allah is Great. There is no Deity besides Allah and Allah is Great. Allah is Great and All praise belongs to him alone. ")

SUNNATS OF EIDUL ADHA

1. Awaken earlier than usual.
2. Brush the teeth with Miswaak.
3. Have a Ghusl (bath).
4. Be well dressed in an Islamic manner.
5. Dress in one's best clothes, not necessarilly new.
6. Use Itr.

7. Perform Eid Salaat at the Eidgaah.
8. Avoid eating before Eid Salaat.
9. (TO to the place of Eid Namaaz (if it is within walking distance).
10. Recite the Takbeeraat aloud on the way to the place of Eid Namaaz.
11. Use different routes to and from the place of Eid Salaat.



AQUEEQA

SACRIFICE OF AN ANIMAL FOR A NEWLY BORM CHILD AND THE REMOVAL OF THE BABY'S HAIR SACRIFICE.

MAS'ALAH No. l: When a child is born, male or female it should be given a name on the seventh day of birth. When the hair of the head of the baby is shaved a sacrifice is also offered which is called AQUEEQA. By Aqueeqa all impurities of the child are removed and the child is saved from all calamities by Allah.

MA`SAI.AH No. 2: The nmethod performing is that for a male child, two goats or sheep and for a girl one goat or sheep is sacrificed. If an animal of seven shares (cow or camel) is used for Aqueeqa, then two shares will be taken for a male and one for a female. The hair of the head is then shaved. Silver, equal to the weight of the shaved hair, is also given in charity. However, this is not compulsory.

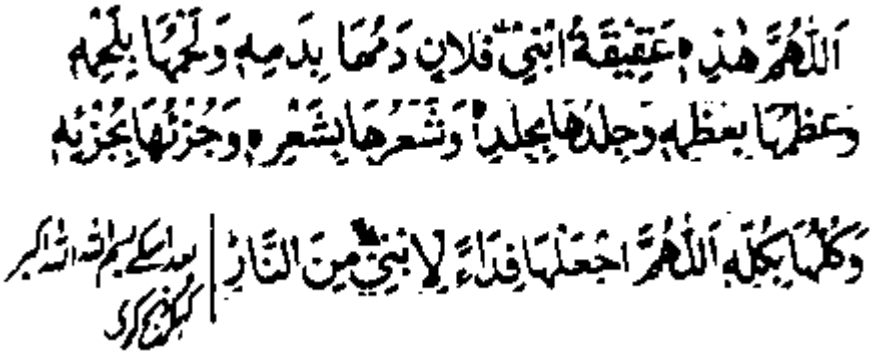
MAS'ALAH No. 3: Aqueeqa is performed on the seventh day of the birth of a child. If not done on the seventh day, then, whenever it is done, it should be the seventh day, eg. if the child was born on a Friday, then Aqueeqa should he performed on the following Thursday (the 7th day after birth). If it is not performed on this Thursday, then any other Thursday.

MAS'ALAH No. 4: That animal which is not permissible for Qurbani, is also not permissible for Aqueeqa. Requiremcnts for the animals of Qurbani and Aqueeqa are the same.

MAS'ALAH No. 5: It is permissible to distribute the meat of an animal of Aqueeqa raw or cooked, and can also be served to guests.

MAS'ALAH No. 6: If one does not possess sufficient money, then it is permissible for such a person to sacrifice only one goat for a male child. There is no harm if Aqueeqa is not performed provided one does not have the means for Aqueeqa.

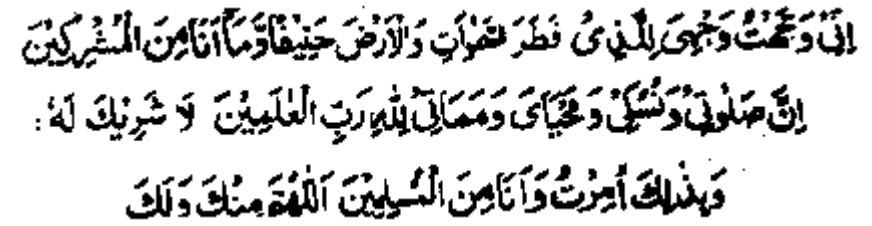
MAS'ALAH No. 7: Before sacrificing the animal (for Aqueeqa), the following Du'aa may he recited:



Which means "O' Allah I sacrifice this animal in Thy name as a sadqa for my child in substitution blood for blood, flesh for flesh, bones for bones, skin for skin and hair for hair. O' Allah accept this sacrifice for the protection of my child from Hell.

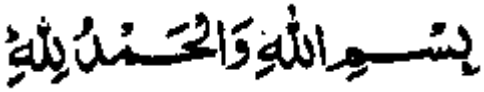
If the Aqueeqa is for girl then in place of and mention the name of the child boy or girl at this point.

Du'a for slaughtering: Lay the throat of the animal towards the Qiblah and recite:



("For me, I have set my face, firmly and truly towards Him Who created the heavens and the earth. And never shall I give partners to Allah. Verify my worship and my sacrifice, my living and my dying are for Allah, Lord of the world. O Allah this sacrifice is from you and is for You.)

WHILE SLAUGHTERING THE ANIMAL READ:



("In the name of Allah is the Greatest")

SADAQATUL FITR

ON WHOM IS SADAQATUL FITR WAAJIB:

- Sadaqatul Filr is Waajib upon one who possesses so much that Zakaat is due on him.

- A person (on whom Zakaat is not due) possesses items more than his daily needs (for the purpose of trade or otherwise). The value of these items adds up to the Nisaah (amount for Zakaat being Waajib). Sada qatul Fitr will be Waajib upon such a person as well, even though a whole year may not have passed and such items.
- A person should discharge his Sada qatul Fitr in respect of himself and all those who are dependent upon him like his wife and his minor children (who do not possess any wealth). If they do, the Sadaqatul Fitr may be given from their wealth.
- It is not Waajib to give Sadaqatul Fitr on behalf of a child born on the day of Eid (after the time of Fajr sets in).
- It is not Waajib to give Sadaqatul Fitr on behalf of one's mature children. Yes, one may give on behalf of one's insane child.
- NOTE: One upon whom Sadaqatul Fitr is Waajib, must discharge this duty whether he has observed the Rozas of Ramadhaan or not.
- Sadaqatul Fitr is not Waajib on one for whom it is permissible to take Zakaat and Sadaqatul Fitr.

WHEN DOES SADAQATUL FITR BECOME WAA]IB:

- Sadaqatul Fitr becomes Waajib on the day of Eid as the time of Fajr Salaah arrives. If one dies before the time of Fajr Salaah, Sadaqatul Fitr will not be Waajib upon him. Neither should it be taken nor paid from his property.

TIME FOR DISCHARGING SADAQATUL FITR:

- It is better to give Sadaqatul Fitr before reaching the Eidgaah. However, if it is not Driven before, it may then be given after the Eid Salaah.
- If one discharge this duty before the day of Eid, i.e. during Kamadhaan, the duty will be regarded as discharged and will not have to be repeated.
- If one did not give Sadaqatul Fitr on Eid day, he will not be absolved of this duty. He should thus give it can any subsequent day.

RATE (AMOUNT) OF SADAQATUL FITR:

The following could be given us Sadaqatul liter:

1. 1/2 Saa' wheat, flour, bran or raisins; or
2. one Saa' dates or barley; or
3. The equivalent elf either fine in caulk or kind.
4. One Saa' equals approximately 3.828 kg.

THE RECIPIENTS OF SADAQATUL FITR:

- The recipients of Sadaqatul Fitr are the same as that of Zakaat.

- Further, the Sadaqatul Fitr of one person could be given to just one rightful recipient or could be distributed between a few recipients of Sadaqatul Fitr.
- It is also permissible that the Sadaqatul Fitr of a group of people be collectively given to just one individual (recipient of Sadaqatul Fitr).

QUESTIONS

1. Write 5 benefits of giving ZAKAAT?
a.....
b.....
c.....
d.....
e.....

2. On whom is ZAKAAT FARZ?

3. Name 3 types of wealth on which ZAKAAT is FARZ?
a.....
b.....
c.....

4. Name 3 types of wealth on which ZAKAAT is not FARZ'?
a.....
b.....
c.....

5. In the following table fill in the number and age of ani-n~als that should he paid as ZAKAAT for sheeps and goats.

Number	Age	Zakaat.
40		animal
200		animal
201		animals
		animals

6. Mention 5 MASAARIF (to whom ZAKAAT can be given?
a..... d.....
c..... b.....
e.....

7. Name 4 types of people to whom ZAKAAT cannot be given?

a..... b.....

c..... d.....

8. Can ZAKAAT be given to the following ?

a A child..... (b) Brother.....

(c) Madressa (As wages).... (d) Student.....

(e) Kafn of deceased..... (f) Non-Muslim.....

(g) Father..... (h) One's own Children.....

Pilgrimage

PART 14

HAJ IS ONE OF THE FIVE PILLARS OF ISLAM

THE VIRTUES AND IMPORTANCE OF HAJ.

HAJ means to visit the sacred house of Allah in Makaah Mukarramah during the days of Haj, (i.e. 8, 9, 10, 11 and 12th of Zil Hijjah). This is the fifth of the religious duties of a Muslim.

1. Pilgrimage to the house of Allah is a bounded duty unto mankind for him who has the means to find the way here unto, and whosoever disbelives, then verily Allah is free and independent form the entire universe.

(Qur'aan; Surah Aale Imraan, verse 97)

Rasulullah (S.A.W.) is reported to have mentioned:

1. Verily Allah has declared Haj Farz upon you, therefore perform Haj".
2. "Hasten in performing Haj, for verily one never knows what will befall him."
3. "One who dies while on his journey for Haj, Allah will record the reward of Haj for him upto the day of Qiyaamah, and one who dies while on his journey for Umrah, Allah will record the reward of Umrah for him upto the day of Qiyaamah".
4. "For an accepted Haj, there is no reward besides Jannah (Paradise). "
5. "One who possesses wealth and has all the means by which he could reach the Sacred House of Allah (the Ka'bah) and yet does not perform Haj, he then may either die as a Nasraani (Christian) or a Majoos (fire worshipper)".

UPON WHOM IS HAJ FARZ (CONDITIONS)

HAJ is FARZ once in a lifetime upon every adult, male and female. The conditions that make Haj l--ARZ. are as follows.

1. To be a Muslim;
2. To be mentally fit (not insane);
3. To be physically fit, (not invalid or handicapped);
4. Buloogh, (to he physically matured);
5. To be a free person, (not to be a slave);
6. To have sufficient provision for one's dependents,. eg. children, for the duration of one's absence as well as to possess all requirments for travel and be financially independent. If one has the means to travel and staying at

- Makkah Mukarramah
- Muzdalifah.
- Meena and
- Arafaat,

HAJ becomes FARZ even through one does NOT have the means of going to Madinah Munawwarah.

7. Security of route;
8. A women must he accompanied by her husband or a Mahram. A Mahram is : a male member of the family whom she is NOT allowed to marry according to Islamic law.

If any of the above conditions are not found, Haj will not be FARZ

Once the above conditions are found, Haj becomes Farz. It becomes Waajih upon such a person to perform Haj during the first available Haj period. Delaying the Haj will be a sinful act.

MASAA'IL REGARDING THE MAHRAM :

1. If the Mahram is a minor or one who is so irreligious that he cannot he trusted by even his mother and sister, then it is not proper to travel with such a person.
2. When a trustworthy Mahram is found, it is not permissible for the husband to refuse permission for her to travel. If he does, she should still proceed to Haj.
3. A girl almost attaining maturity should also he accompanied by a Mahram.
4. A woman going for Haj (with a Mahram) should bear all the cost of the Mahram.
5. If no Mahram is found by a woman all her life, it will not be regarded a sin if she does not perform Haj. However, such a woman MUST mention in her will that someone be sent for Haj on her behalf on her inheritors provided it be possible to fulfil the Haj expenses from one-third of her estate.

OTHER MASAA'IL

1. A person delayed his FARZ Haj. He thereafter becomes blind or so ill that he is unable to undertake the journey. Such a person should draw up a will for Hajje Badal after his death.
2. If one has left so much wealth after his death that after discharging his liabilities, Hajje Badal can be performed from One-third of the remaining wealth, then it is essentional for the heirs of the deceased to carry out the will.
   If one-third is not sufficient to cover the expenses for Haj, then the heirs are not obliged to carry out the will.
   However, if they willingly make up the deficiency, then someone may be sent for Hajje Badal.

- N.B To use the wealth of Naa Baalighs (minors), even with their consent, is not permissible.

1. If one-third of the legacy was not sufficient to carry out the will and the heirs did not agree to part with their share, and thus deceased is not sinful.
2. It is NOT proper to a women in IDDAT, being widowed or divorced, to disrupt her Iddat and go for Haj.
3. While in Ihraam a woman should not cover her face with a cloth. A net is used for this purpose. It should be tied on the face in a manner that it does NOT TOUCH the face.

TYPES OF HAJ

THERE ARE THREE TYPES OF HAJ:

1. QIRAAN: To perform Umrah first in the months of Haj, (Shawwal Zil Qa'dah and the first 8 days of Zil Hijjah) anti thereafter to perform Haj with one Ihraam i.e. one will remain in the Haram of Makkah (varying from 5 to 14.5km in various directions) in the state of Ihraam from the moment the Meeqaat is entered until the Ihraam is released on the both Zil Hijjah.
2. TAMATTU: To perform Umrah during the months of Haj and release the Ihraam. Thereafter to perform. Haj the same year without leaving the Meeqaat.
3. IFRAAD: To perform Haj only during the days of Haj.

   The one who performs:

1. QIRAAN is called a QAARIN.
2. TAMATTU is called a MUTAMATTI'.
3. IFRAAD is called a MUFRID.

According to the Hanaf school of thought Qiraan is considered the best. Thereafter Tamattu' and lastly Ifraad.

Once the Intentions is made to discharge the obligation of Haj. It is Farz to study the Masaaill of Haj (preferably under the guidance of an Aalim). For this purpose one may refer to the Kitaab : HAJ-UMRAH-ZIYAARAH by Mufti Abdullah bin Abdurahman Ebrahim. obtainable from Hml Publications. Box 25051. Ferreirasdorp. Transvall. South Africa.

THE 5 DAYS OF HAJ (in brief)

Ist. DAY :
8th. Z U L - HIJJAH
YAUM-UT-TARWIYAH.

After putting on their Ihraams for Haj, the Hajees proceed to MINA after sunrise and perform 5 Salaahs there, i.e. Zohar, Asr, Maghrib, Esha and Fajr of the next day (9 Zil Hijjah).

2nd. Day.
9th. ZUL-HIJJAH.
YAUM-UL ARAFAH.

After sunrise the Hajees proceed to ARAFAAT and make WUQOOF afer ZAWAAL. Zohar and Asr Salaah will be performed here. Here they remain engaged in Du'a, Zikr, Tilaawat, etc. until sunset. Immediately after sunset they proceed to Muzdalifah. Here they will perform Maghrib and Esha at the time of.Esha. The night will be spent at Muzdalifah.

3rd DAY:
10th. ZUL-HIJJAH
YAUM-UN-NAHR.

After performing Fajr Salaah at Muzdalifah' the Hajees proceed to Mina before sunrise. On this day four important rites have to be performed :

1. RAMEE of Jamaratul Aqabah (stoning the big Shaytaan).
2. ZABH (to sacrifice an animal).
3. HALQ or Qasr (shaving or trimming the hair of the head).
4. To perform TAWAAFUZ ZIYAARAH.

4th DAY:
11th. ZUL-HIJJAH.

All three SHAYTAANS have to be pelted on this day and the night will be spent at MINA. RAMEE, i.e. pelting time begins after ZAWAAI. and ends before SUNSET.

5th DAY:
12th. ZUL-HIJJAH.

Make Ramee, i.e. pelt all three Shaytaans after Zawaal. The Hajees may now proceed to MAKKAH MU'AAZAMAH. Those who wish to remain in Mina on the 13th Zul Hijjah should pelt the 3 Shaytaans before proceeding to Makkah Mukarramah. The pelting on this day is permissible throughout the day (including the period before Zawaal).

UMRAH

It is Sunnate Muakkadah to perform Umrah once in a lifetime. Umrah could be performed practically throughout the year. However, an Umrah during Ramadhaan is superior to the Umrah performed on other days. Rasulullah (S.A.W.) has mentioned: "An Umrah performed during Ramadhaan is equal (in reward) to performing Haj with me."

It is Makroohe Tahreemee to perform Umrah on the 9, 10, 11 and 12th of Zil Hijjah (the days of Haj).

THE FARAA'IDH AND WAAJIBAAT OF UMRAH:

There are two Farz in Umrah:

1. To wear the Ihraam.
2. To complete at least four circuits of Tawaaf.

THERE ARE THREE WAAJIBAATS IN UMRAH:

1. Completion of all seven circuits of Tawaaf.
2. Saiee between Safa and Marwah.
3. Shaving of the hair or trimming it (equally) on all sides.

THE PROCEDURE OF UMRAH (in brief):

1. Put on the Ihraam before entering the Meeqaat (boundary).
2. Perform two Rak'aats Sunnatul Ihraam.
3. Say the Niyyah and Talbiyah.
4. Proceed to Makkah Mukarramah, en route recite the Talbiyah constantly.
5. Perform a Tawauf with Idtibaa and Ramal.
6. Perform two Rakaats Waajib Salaat (after the Tawaaf) behind MAQAAME IBRAHIM.
7. Proceed to the Multazam and Zam Zam well.
8. Perform Sa'ee between Saga and Marwah
9. Shave or trim the hair of the head

DETAILED LESSON ON UMRAH :

1. **IHRAAM:** It is incumbent upon all persons livings beyond the Meeqaat (boundary) to put on the Ihraam If they intend going to Makkah Mukaramah. A woman not in the state of performing Salaat is not excused from this.

   It is Sunnat to have a bath before putting on the lhraam. If this is not possible, Wudhu will suffice. If is Mustahab to pair the nails, trim the hair and remove all unwanted hair before the bath.

- The Ihraam for men consists of two pieces of cloth : one for the lower portion of the body (waist upto above the ankles) and the other for the upper portion of the body The head and face should he left uncovered. No other garments should he worn. The footwear should be such that the (centre bones) of the upper part of the feet (the area of the shoe-lace) must he left uncovered.
- Women will put on their normal clothes However, their heads must be fully covered Their faces and hands (upto the wrists) COULD be exposed It becomes WAAJIB to cover their faces if they fear Fitnah. This should he done in such a manner that the covering does NOT touch the face.

2. TWO RAK'AATS SUNNAT OF IHRAAM:

After putting on the Ihraam, perform 2 Rak'aah Sunnatul Ihraam with the headgear (A woman not in the state of performing Salaah, will not perform this Salaah)

- She will perform Ghusl,
- Put on her clothes (which will serve as her lhraam).
- Make the Nivvah anal recite the Talbiyah.
- After entering Makkah Mukarramah she will take a bath when Salaah becomes Farz on her, wear her clothes (which will serve as her Ihraam) and perform the Umrah.

3. NIYYAH AND TALBIYAH:

After having performed the two Rak'aats Sunnat of Ihraam, remove the headgear (men only) and say the Niyyah and Talbiyah which are Waajib. Without this the Ihraam will not be accepted.

- If one goes beyond the Meeqaat without the Niyyah (with Ihraam), Dum will have to be given.
  The Niyyah is as follows:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَیَسِّرْهَا لِیْ وَتَقَبَّلْهَا مِنِّیْ

(O Allah), I intend performing Umarh, render it easy for me, and accept it from me).

The Talbiyah is as follow :

لَبَّیْكَ اَللّٰهُمَّ لَبَّیْكَ • لَبَّیْكَ لَاشَرِیْكَ لَكَ لَبَّیْكَ •
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ • لَاشَرِیْكَ لَكَ •

(Here I am at Your service O Allah, I am present, I am present, You have no partner, I am present, All praise and graciousness as well as the entire Universe is Yours, You have no partner).

When in Ihraam repeat the Talbiyah as often as possible. It is Mustahab to repeat it thrice whenever recited.

After the Niyyah and Talbiyah one becomes a Muhrim (one whose Ihraam is valid).

When in IHRAAM, abstain from the following:

a. Quarelling and using vulgar languages.
b. Clipping the nails.
c. Hunting of wildlife, chasing game or aiding a hunter in any way.
d. Killing lice, indicating it to others and removing it from the body or hair.
e. To use perfume, scent and every other thing that has a fragrance, eg. fragrant soap, etc.
f. To trim, shave or clip the hair off the body.
g. Intercourse, and everything relating or leading to it.
h. The males must not wear sewn garments, underwear, gloves or socks. Their heads and faces must NOT be covered at any time.
i. To comb or groom the hair.
j. It is Makrooh to wash one's head and beard with soap. It is also Makrooh to remove dirt form ones body by using soap or any other cleaning agent.

The following things are permitted for a MUHRIM:

a. To make a bath, be it Waajib or to cool one's body.
b. Killing of wild dogs, crows, scorpions, flies, bugs, mosquitoes, cockroaches and wild animals that are harmful.
c. To use a Miswaak.
d. To slaughter cattle, poultry, sheep and goats.
e. To rub the body gently, taking note that no hair falls off the body.
f. To use odourless Surma.

4. ENTRY INTO MAKKAH MUKARRAMAH:

On reaching Makkah Mukarramah one should find accommodation and settle first. Thereafter it is Mustahab (preferable) to perform Ghusl. It this is not possible, Wudhu will suffice. Do not use soap or shave when bathing.

Thereafter enter the Musjidul Haruam, preferably through Babus Salaam.

It should be remembered that a woman, not in the state of performing Salaah, should NOT enter the Musjid.

Enter with the right foot, with utmost humbleness and respect and recite:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ • وَسَهِّلْ لِيْ اَبْوَابَ رِزْقِكَ

(O Allah, open for us the doors of Your mercies, and make easy for tts the means of livelihood)

The Niyyah for l'tikaaf should also be made

نَوَيْتُ الْاِعْتِكَافَ لِلّٰهِ عَزَّ وَ جَلَّ مَادُمْتُ فِيْ الْمَسْجِدِ

I intend making L'tikaaf for Allah till I remain in the Masjid

and the Talbiyah be recited constantly.

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ • لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ •
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ • لَاشَرِيْكَ لَكَ •

(Here I am at YOUR service O Allah, I am present, I am present, You' have no partner, I am present, All praise and graciousness as well as the entire t/niverse is Yours, You have no partner).

On sighting the KA'BA SHAREEF, recite

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ • فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
• اَللّٰهُمَّ زِدْ بَيْتَكَ هٰذَا تَعْظِيْمًا وَّتَشْرِيْفًا وَّتَكْرِيْمًا
وَّمَهَابَةً • وَزِدْ مَنْ حَجَّهُ اَوِ اعْتَمَرَ تَشْرِيْفًا وَّتَكْرِيْمًا
وَّتَعْظِيْمًا وَّبِرًّا

(O Allah, You are Peace, and from You is peace, therefore keep us alive with peace. O Allah, increase this house of Yours with reverence, dignity honour and respect; and increase those who perform Haj or Umrah towards it in dignity, honour, reverence, obedience and rightiousness).

- Thereafter one should engage himself in making Du'a (supplication) for this is a place where Du'aas are accepted.

- If a Farz, Waajib or Sunnah Mu'akkadah ~Salaah has still to be performed, then this should be completed before commencing the Tawaaf.

5. IDTIBAA :

Before commencing the Tawaaf, make Idtibaa, i.e. the covering of the body.in a manner that the left shoulder, left arm and back are covered and the right arm entirely exposed.

Discontinue with the Idtibaa after the Tawaaf has been completed.

The two Rak'aat Waajib Salaah should NOT be performed with the arm exposed (i.e. with Idtibaa).

6. THE TAWAAF :

After Idtibaa face the Ka'ha in a manner that the entire Hajare Aswad remains on your right and the left shoulder towards Rukne Yamaanee.

- Stand as close as possible to the Hajare Aswad.
- Now say the Niyyah, which is Waajib

THE NIYYAH IS AS FOI,I,OWS:

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّيْ سَبْعَةَ اَشْوَاطٍ لِلّٰهِ تَعَالٰى عَزَّ وَجَلَّ

(O Allah, I intend performing Tawaaf around Your sacred house, seven circuits for Allah, who is Mighty and Dignified, hence render it easy for me and accept from me.)

Move sideways to your right, towards the Hajare Aswad (with the face and chest towards the Ka'ba until in line with (squarely opposite) the Hajare Aswarm. This is Mustahab. It this is difficult, say the Niyyah while standing in the line with the Hajare Aswad (diametrically opposite).

- When squarely opposite the Hajare Aswad, raise both the hands to the ears (as one does when beginning Salaah). Say while raisinsg the hands.

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرْ وَلِلّٰهِ الْحَمْدُ

- After lowering the hands, make Istilaam of the Hajare Aswad. A Mu'tamir (one performing Umrah) will discontinue with the Talhiyah after the first Istillaam.

7. ISTILAAM:

Istilaam is to place both hands on the Hajare Aswad and to kiss it gently thrice, between the two palms. (Be careful not to harass, puch or hurt, anyone in the process.) Hands should not be placed on the silver ring when kissing the Hajare Aswad.

- If Istilaam is not possible, merely place the hands on the Hajare Aswad. If this is also not possible, then one should stand diametrically opposite the Hajare Aswad and stretch both the hands, with the palms facing the Hajare Aswad, (as if one were placing them on it). Thereafter kiss the hands and commence the Tawaaf.

  If this is also not possible, then merely say the Takbeer when raising the hands to the ears and commence the Tawaaf.

- It is Punnet to make Istilaam of the Hajare Aswad In all seven circuit, Istilaam is Sunnats Mu'akkadah (emphasised Sunnah).

8. RAMAL:

In the first three circuits of Tawaal it is Sunnat to make Ramal (for men only).

- Ramal means to walk hastily, take shorter steps, lifting the legs forcefully, keeping the chest out and moving the shoulders simultaneously.
- One should walk normally in the four remaining circuits.
- Commence the Tawaaf by moving towards the door of the Ka'ba (counter-clockwise). Move around the Ka'ba and the Hateem. It is Mustahab to place the right palm or both the palm or both the palms on the Rukne Yamaanee during every round.

Touching it any other way or kissing it, is not recommended by the Shari'at.

- When there are huge crowds of incovenience is caused tat <\th-ers by touching the Rukne Yamaanee, omit it.
- Perform Tawaaf with utmost humbleness, sincerely, dignity and respect. It is recommended that during Tawaaf one's behaviour and conduct be similar to that of Salaah. Looking about, pushing, mocking, etc., should he avoided.
- It is Sunnah to recite the following Du'aas during Tawaaf :

اَللّٰهُمَّ قَنِّعْنِیْ بِمَا رَزَقْتَنِیْ وَبَارِكْ لِیْ فِیْهِ وَاخْلُفْ عَلٰی كُلِّ
غَائِبَةٍ لِّیْ بِخَیْرٍ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِیْكَ لَهٗ • لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ •

(O Allah, give me contentment in that which You have provided for me, and bestow me with Barakah therein, and be successor of all whom I have left behind. There is no diety except Allah. He is alone. He has no partner, the universe belongs solely to Him, and all praise is solely for HIM. He alone gives his life and death, in His hands lies all the good and He has infinte power over everything.)

رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

(O Allah, grant us goodness in this world, and goodness in the hereafter and save us from the punishment of the fire).

اَللّٰهُ اَكْبَرُ لَااِلٰهَ اِلَّا اللّٰهُ

Allah is free from every imperfections and impurity, and everything derogatory from His glory, and all praise is due to Allah, and there is no diety worthy of worship besides Allah, and Allah is the greatest and there is no strength (to do good) no power (to abstain from sin) but with grace and mercies of) Allah, the Highest and Greatest.

Besides these, any other Du'aa could be recited. Making Zikr and reciting the Holy Qur'aan are also permissible. (Women should not raise their voices whilst making Du'aa.)

9 TWO RAK'AATS WAAJIB SALAAH AFTER TAWAAF :

After completing the Tawaaf, perform two Rak'aats Waajib Salaah, behind Maqaarne Ihrahim. If this is difficult, one may perform it at any other place (in the Musjide Haraam), preferably close to the Ka'ba

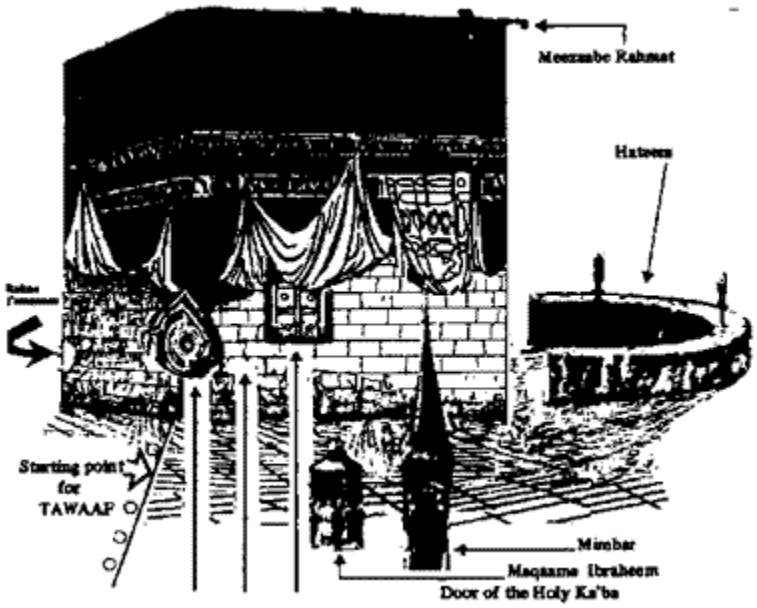
- These two Rak'aats should not he performed during the forbidden and Makrooh times, (i.e. at sunrise, Zawaal, sunset or after Asr Salaah). For a Tawaaf performed after Asr, the two Waajib Rak'aats will be performed immediately after the three Farz of the Maghrib Salaah, and not after the Sunnah of the Maghrib Salaah.
- It is Mustahab to recite Surah Kaufiroon in the first Rak'ah and Sarah Ikhlaas in the second Rak'ah.

- Rememher: The two Rak'aats Waajib have to be performed for every complete Tawaaf, (i.e seven circuits).

10. PROCEED TO THE MULTAZAM AND ZAM ZAM WELL:

One should now proceed to the Mullazan, (the area between the elevated door (of the Ka'ba) and the Hajare Aswad). Embrace this place by stretching both the hands above the head and clinging to the wall of the Ka'ba. One should make abundant Du'a as this is also a place for acceptance of Du'as. Shed as many tears as possible and make Du'a most humbly and sincerely.

It should he remembered that, in the process, one should avoid disturbing, hurting or pushing anyone.



- Alter the Du'aa one should to to the well of Zam-Zam and drink as much water as is possible When drinking Zam-Zam : stand the Holy Kaba. recite Bismillah and drink with the right hand Recite lhe following Du'ua after drinking Zam-Zam:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا وَّاسِعًا وَّشِفَاءً مِّنْ كُلِّ دَاءٍ

(O Allah, I am asking You for beneficial knowledge, and abundance in provision, and cure from every ailment).

- Make a lot of Du'as at the well and also after drinking Zam Zam. This is a place and time when Du'as are accepted.

11. SA'EE BETWEEN SARA AND MARWA:

One should not return to the Hajare Aswad and make Istilaam.

Whilc making Istilaam. say : اَللّٰهُ اَكْبَرُ لَااِلٰهَ اِلَّا اللّٰهُ

(Allah is great, there is no diety besides Allah).

This Istilaam is Mustahab.

After this, proceed to Sata, (preferably through Babus Safa) On reaching Safa, climb onto the rock and facing the Ka'ba, say the Niyyah, (which is Sunnah) :

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ اَلسَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعَةَ اَشْوَاطٍ
لِلّٰهِ عَزَّ وَجَلَّ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّيْ

(O Allah, I intend performing Sa'ee between and Safa and Marwah, seven circuits for Allah, therefore, make it easy for me, and accept it from me).

After the Niyyah, raise the hands parallel to the shoulders, the palms facing the heavens (as they are raised during Du'aa), and thereafter say the Takbeer (Allahu Akbar) and Tahleel (I aa ilaha Illallah), aloud and Durood Sharief silently.

- TAKBEER (Allahu Akhar)

  اَللّٰهُ اَكْبَرُ

- TAHLEEI. (Laa ilaha illallah)

  لَااِلٰهَ اِلَّا اللّٰهُ

- DUROOD SHAREEF Thereafter say :

  اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ
  وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

لَااِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَاشَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۞ لَااِلٰهَ اِلَّا اللّٰهُ
وَحْدَهُ ۞ اَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ ۞ وَهَزَمَ الْاَحْزَابَ وَحْدَهُ

(There is no diety besides Allah. He is alone. He has no partner, the universe belongs only to Him, and all praise is soley for Him. He alone gives life and death and He has infinite power-over everything. There os no diety but Allah alone. He has fulfilled His promise, and He aided His servent (Muhammad) and defeated the allies all alone.)

- Make a lot of Du'as here also, for this is a place where Du'aas are accepted as well. After the Du'aas are accepted as well.After the Du'aas, commence the Sa'ee (seven rounds between Safa and Marwa) by moving towards Marwa in the right lane. Walk at normal pace and engage, Du'aa and Zikr. Also rccite the following Du'aa repeatedly.

رَبِّ اغْفِرْ وَارْحَمْ اَنْتَ الاَعَزُّ الاَكْرَمْ

(My Cherisher and Sustainer, forgive and have Mercy. You are Most Powerful and Most Generous).

- On reaching Batnul and Waadi (the area betwen the two green columns and fluorescent lights) perform Sa'ee (slow running) Thereafter walk at a normal pace again. The females will not do the slow running between the two green columns.
- On reaching Marwah, do exactly the same as was done at Safa-Marwah is also place where Du'as are certainly accepted.
- One Shawt (circuit round) is now complete. Coming from Safa to Marwah is considered one Shawt, and returning to Safa another. Complete all seven Shawts at Safa and completing the seventh Shawt at Marwah, not forgetting to perform Sa'ee at Batnul Waadi in each Shawt. Engage in Du'aa between Safa and Marwah as they are accepted by Allah. After completing the seven Shawts (circuits), perform two Rak'aats Nafl Salaah.
- NOTE : To perform the Sa'ee immediately after the Tawaaf is Sunnah. It is permissble to delay the Sa'ee due to tiredness or other ciscumstances. However. delaying without any valid Shar'ee reason will render the Sa'ee Makrooh.

12. TWO RAK'AATS NAFL SALAAH :

- Perform two Rak'aats Nafl Salaah on the boundary of the Mataaf (the area where Tawaaf is performed). If these two Rak'aats are omitted, there will be no harm. After completing the Salaah, or the seven Shawts, it becomes Waajib to shave or trim the hair of the head, (if one wishes to release his Ihraam).

TRIMMING OR SHAVING OF THE HEAD:

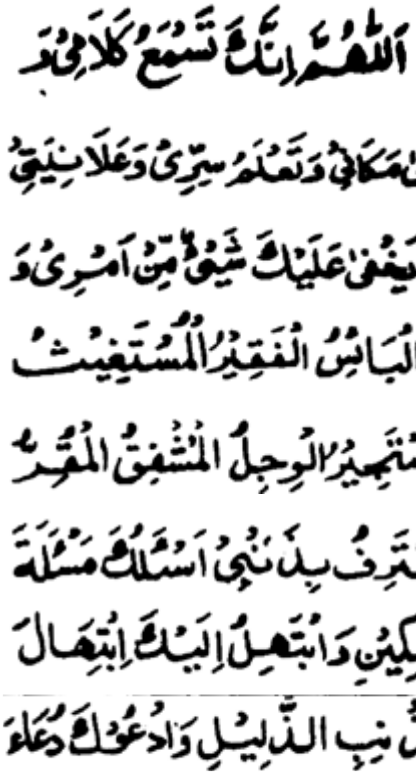
Great care must be taken regarding this Mas'alah, for at times some hair remain shorter than the other.

- After the Sa'ee, in order to release the Ihraam, it is Waajib to shave or trim the hair of the entire head to length of, the first joint of the fore finger. The hair should be trimmed more, the shorter hair will also be trimmed as much as the length of a fore finger.

  It is Waajib for a bald person or a person who has wounds on his head to simply pass the razor over the head.

- The females will not shave their heads. According to Shari'ah it is unlawful and Haraam for them to do so. In order to re-lease herself from them Ihraam, a woman is only permitted to have her hair trimmed. The best method is that her hair be divided into three parts, keeping one section on back. Thereafter hold each section separately and trim as much as the first joint of the fore finger (a little more than an inch) from each section. The womenfolk must have their hair trimmed in privacy, and not on the streets, or the hairdresser. A non-Mahram is not permitted to trim, touch or even look at their hair A Mahram who is no longer a Muharim could do the trimming for her. She cannot trim her own hair to release herself from the Ihraam.
- The shaving or trimming of the hair is the last of the actions of Umrah. All the restrictions imposed because of the Ihraam, will now be lifted. The Umrah is now complete. (Allah knows best).

An Important Du'aof Rasulullah



O my Allah! You listen to my speech and

You see my condition and position, You are aware of that which is concealed of me and that which is evident

None of my matters are hidden from You

I am afflicted with hardship and distress (misery) needy (of Your threshold)

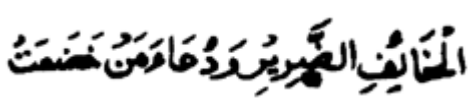
I lodge my complants only to You, I seek only Your protection, I am over come by Your fear, I acknowledge

and accept my sins and shortcomings. I beg of You like that destitute

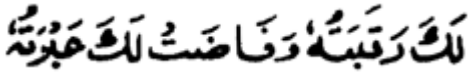
who has no support and is lonely. I plead in You presence like a

disgraced sinner. I pray to You. the prayer of

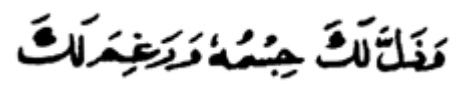
one who is overcome with Your fear and is afficited with pain and distress, like the prayer of one whose


الْخَائِفِ الْعَبِيرِ وَدُعَاءِ مَنْ خَضَعَتْ

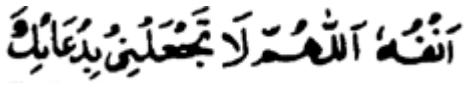
head is hung down before You and whose tears are flowing in Your presence,


لَكَ رَقَبَتُهُ وَفَاضَتْ لَكَ عَبْرَتُهُ

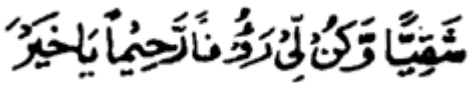
whose body is humbled before You and rubbing his nose before You


وَذَلَّ لَكَ جِسْمُهُ وَرَغِمَ لَكَ

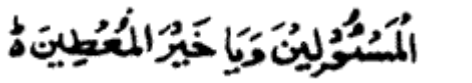
O Allah! Do not reject my prayer and deprive me


أَنْفُهُ اَللّٰهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ

and be beneficient to me and have mercy upon me O He who is


شَقِيًّا وَكُنْ لِي رَءُوفًا رَحِيمًا يَا خَيْرَ

the best and the greatest Diety. O lie who is the most Generous


الْمَسْئُولِينَ وَيَا خَيْرَ الْمُعْطِينَ ۞

Visiting the Grave of Prophet (Peace and Blessing be on him)

Part 15

(sallallahu alayhi wasallam)
VISIT TO MADINA MUNAWWARA

Rasulullah (sallallahu alayhi wasallam)

said: "My Shafa'at (intercession on the Day of Qiyaamah) is Waajib (on me) for the one who visits my grave."

بسم الله الرحمن الرحيم

نحمده ونصلى ونسلم على رسوله سيدنا محمد خاتم النبين

- ZIYAARAT or presenting one's self in the Sacred Court of Rasulullah (Sallallahu alaihe wasallam) at Madinah Munawwarah is indeed among the greatest blessings and fortunes. Whoever is blessed with the opportunity of making Ziyaarat of Nabi-e-Kareem (Sallallahu alaihe wasallam) should have an understanding of the tremendous significance and the wonderful fortune of this Sacred Visit A windfall of the greatest. Sawaab has come his way. He must, therefore, acquire the maximum benefit Tom this golden opportunity which Allah Ta'ala has bestowed on him
- Many people, due to lack of knowledge, lack of proper understanding, of the importance of the Ziyaarat or through negligence ruin this great chance of gaining the great and wonderful spiritual benefits and Sawaab attendant to the Ziyaarat.
- After studying these few pages on "Ziyaarat", one will realise the importance and procedure of the Ziyaarat, thereby acquiring maximum benefit from this Sacred Visit. May Allah Ta'ala fill our hearts with the true love of Rasulullah (Sallallahu alaihe wasallam), a love which will manifest itself in our practical life in the assertion and dominance of the Sunnah of Rasulullah (Sallallahu alaihe wasallam)
- Rasulullah (Sallallahu alaihe wasallam) has mentioned "My Shafa'at (intercession) is Waajib (obligatory) for the one who visits my grave"
- "Verily, he who made Haj and refrained from visiting me (i e my Qahr) has rendered me an injustice"
- Ziyaarat of Rasulullah's (Sallallahu alaihe wasallam) holy qahr (grave) is the highest of Mustahab acts Therefore those who proceed for Haj should consider it incumbent upon themselves to make the Ziyaarat In order to understand the importance and significance of the journey to Madinah Munawwarah, it is necessary to cite wasallam) As long as the significance, sanctity and importance

of Madinah Munawwarah are not in position to correctly discharge the rights of the Sacred Visit to the Holy City.

Rasulullah (Sallallahu alaihe wasallam) said:

1. The La'nat (curse) of Allah, of the Malaa'ikah and of all creation descends on a person who introduces a Bid'ah (innovation) in Madinah or gives refuge to a Bid'ati (innovator) In Madinah. Neither the Farz or Nafl (acts of Ibaadat) of such a person is accepted.
2. ".....1 will be the intercessor for the mu'min who patiently bears the hardships and hunger (which he may encounter) in Madinah."
3. "I was commanded to make Hijrat (migrate) to a city which overwhelms all cities. Madinah Munawwarah drives away evil people like a furnace purifies steel."
4. "He who deceives the people of Madinah will recede into insignificance like salt is dissolved by water."
5. "Among the lands of Islam, the very last city to he destroyed will he Madinah."

- Numerous Ahaadith regarding the sanctity significance and excellence of Madinah Tayyibah have been narrated. It has been mentioned in the Ahaadith that in the sands of Madinah Tayyibah is a cure for every disease.
- Hazrat Shaikh Abdul Haqq Muhaddith Dehlwi (Rahmatullah alayh) mentions: "When I was in Madinah Tayyibah my feet were swollen. I used the blessed sand as treatment for my ailment. Within a few days I was cured."
- In view Off the sanctity and significance of Madinah Tayyibah it is essential to respect and honour the people of Madinah Tayyibah Rasulullah (Sallallahu alaihe wasallam) has mentioned regarding the inhabitants Of Madinah Tayyibah : "My Ummah should protect the honour and dignity of my neighbours. My Ummah must not be deficient in fulfilling their rights. Overlook their faults as long as they abstain from major sins. He who PROTECTS THEIR HONOUR, I SHALL BE HIS WITNESS ON THE DAY OF QIYAAMAH."
- Those who disrespect the people of' Madinah Munawwarah or quarrel with them should take heed to the following warning of Rasulullah (Sallallahu alaihe wasallam):
- "He who dishonours the people of Madinah will be given to drink from Teenatul Khabal."
- "Teenatul Khabal" is a pond in Jahannam where the blood, evil fluids and impurities of the inmates of Fire will accumulate.
- "He who frightens the people of Madinah Tayyibah is like a person who frightens me. Neither his Farz nor his Nafi is accepted. "

From the few statements of Rasulullah (Sallallahu alaihe wasallam) which have been cited above, one will be able to understand the holiness and greatness of Madinah Munawwarah and its inhabitants. One therefore has to regard the opportunity to visit the Sacred Raudah (Grave) of Rasulullah (Sallallahu alaihe wasallam) as a great fortune. One must therefore spend every moment in Madinah Tayyibah constructively so as to obtain maximum benefit and Sawaab.

To gain the wonderful rewards of the Ziyaarat it is important that one consciously guards the heart, tongue and limbs. Abstain totally from all evil, unnecessary acts and discussions. One should speak only when necessary.

ZIYAARAT OF THE SACRED QABR

Although it is permissible to render of the Ziyaarat before or after the Haj, the following course is the best:

a. If the Haj is Farz, it is best to make the Ziyaarat after completing the Haj.
b. If it is a Nafl Haj Ziyaarat made before or after the Haj will be of the same merit.
c. Those who approach Makkah Mukarramah from the direction of Madinah Munawwarah, i.e. they will first pass Madinah Tayyibah, should render the Ziyaarat before Haj.

The visitor must constantly remind himself that he is not on a holiday tour. This is no ordinary visit. He is on a holy journey and is, therefore, bound to observe all rules, respects and etiquettes of the sacred visit. He must at no time indulge in any act or discussion which despoils or detracts from the sacredness and Sawaab of the holy visit.

THE NIYYAT

When about to set out for the journey to Madinah Tayyibah make the Niyyat, (i.e. from and intention of Ziyaarat of Raudha-e-Aqdas (the Holiest Grave) as well as of Musjide Nabawi. This form of Niyyat is best.

EN ROUTE TO MADINAH TAYYIBAH

Along the journey to Madinah Munawwarah recite Durood Shareef in abundance. In fact, spend all available time, other than the time engaged in Farz acts, reciting Durood Shareef. In this way endeavour to imbue eagerness and enthusiasm within the heart for the Ziyaarat.

On the way to Madinah Munawwarah visit all the holy places one may pass. Perform Salaah in the Musjid which are specifically related to Rasulullha (Sallallahu alaihe wasallam) and the Sahaabah (Radiyallahu anhum). Drink of the waters of the holy wells along the road to Madinah Tayyibah.

As one nears Madinah Tayyibah, the recitation of Durood Shareef should he increased. Endeavour to imbue in the heart love and fervour for the Ziyaarat. If one is unable to induce such feelings physically in the heart, then at least attempt to create such a mental state. Rasulullah (Sallallahu alaihe wasallam) must be foremost in the mind.

When the gaze first falls on the trees and buildings of Madinah Tayyibah, recited Durood Shareef much and make Du'aa. It is best to dismount from the vehicle and walk on foot, If this is possible. It is best to proceed bare footed and shedding tears.

Upon reaching the boundary of Madinah Munawwarah, recite Durood Shareef

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ
وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

and the following Du'a

اَللّٰهُمَّ هٰذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ لِيْ وِقَايَةً مِّنَ النَّارِ وَاَمَانًا
مِّنَ الْعَذَابِ وَسُوْءِ الْحِسَابِ

If possible, take ghusl before entering the City. If this is not possible, take ghusl after having entered the City. If for some reason. This text is not possible, perform Wudhu. Ghusl if Afzal (best). Put one clean garments and if possible, new garments.

This Du'a should be recited as one enters the City Gates:

بِسْمِ اللّٰهِ مَاشَآءَ اللّٰهُ لَاقُوَّةَ اِلَّا بِاللّٰهِ رَبِّ اَدْخِلْنِيْ مُدْخَلَ
صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّارْزُقْنِيْ مِنْ زِيَارَةِ
رَسُوْلِكَ مَارَزَقْتَ اَوْلِيَائَكَ وَاَهْلَ طَاعَتِكَ وَاَنْقِذْنِيْ مِنَ
النَّارِ وَاغْفِرْلِيْ وَارْحَمْنِيْ يَاخَيْرَ مَسْئُوْلٍ ، اَللّٰهُمَّ اجْعَلْ
لَّنَا فِيْهَا قَرَارًا وَّرِزْقًا حَسَنًا

INSIDE MADINAH NAYYIBAH

When the gaze falls on the Sacred Green Dome, contemplate its sanity and nobility. This is the holiest place. After having entered the City, endeavour to enter Masjid Nabawi first.

It is best for women to make Ziyaarat during the night.

Enter the Musjid with the right foot and with utmost humility and reverence. This Du'aa should be recited when entering.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّصَحْبِهٖ وَسَلِّمْ ، اَللّٰهُمَّ اغْفِرْلِيْ
ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

One may enter the Majide Nabawi for any entrance one desires. However, it is of greater merit to enter through the entrance known as Baabu Jibra'eel.

Inside the Musjid perform two rak'aat Tahyatul Musjid in the area known as Raudhah. This is the area between the Mimbar and the Holy Grave of Rasulullah (Sallallahu alayhi wasallam). In the first Rak'ah recite Surah Faatihah and Surah Qul Yaa Ayyuhal Kaafiroon. In the second rak'ah after Surah Faatihah recite Surah Qul Huwallahu Ahad. Speaking on the significance of the area known as the Raudhah Rasulullah (Sallallahu alayhe wasallam) said:

"Between my home and my Mimber is a garden of the Garderns of Jannah."

Although it is Afzal (best and of greater merit) to perform the two rak'aat Tahyatul Musjid in the Mihraab of Nabi (Sallallahu alayhe wasallam). one may perform it anywhere in the Raudhah. wherever one finds place. After this Salaah. engage in Hamd, Sana and Shukr. Thereafler make Du'aa for the acceptance of the Ziyaarat. Then again perform in gratitude to Allah Ta'ala for having blessed one with the great favour of Ziyaarat.

If at the time of entry into the Musjid, Jamaa'ah of Farz Salaah has begun or there is fear of one's Salaah has begun or there is fear of one's Salaah becoming Qazaa. Then perform the Farz Salaah first. In this case do not engage in Tahyatul Musjid. One's Tahyatul Musjid will be incorporated into the Farz Salaah. By joining in the Farz Salaah, Tahyatul Musjid will be rendered as well.

THE WAY OF RECITING SALAAM AT THE HOLY RAUDHAH (GRAVE) OF THE SEAL OF AMBIYAA (PROPHETS), HAZRAT MUHAMMAD MUSTAFA (SALLALLAHU ALAIHE WASALLAM).

After Tahyatul Musjid proceed to the Sacred Qabr of Rasulullah Sallallahu alaihe wasallam) with much reverence, humility, eagerness and respect. Banish all affairs and thoughts of the world from the heart and mind, and brace yourself for your presence in the Court of the Leader of Mankind, our beloved Rasulullah (Sallallahu alaihe wasallam).

- Stand about a metre from the pillar which is located at the corner of the wall at the head-side of the Holy Qabr.
- Stand with the back towards the Qiblah and move slightly to the left so that directly face the Holiest of Faces.
- Do not cast your gaze all over.
- Do not raise your voice.

- Adopt and attitude of utmost respect and awe.
- It is not respectful to cast the gaze all over.
- Do not do anything disrespectful.
- Do not stand very close to the Holy Qabr.
- Do not touch the wire-mesh enclosure.
- Do not kiss or make Sajdah.
- While standing there, picture in mind that Rasulullah is reclining, facing the Qiblah inside the Holy Qabr anti that he is listening to the Salaams which are being recited.
- Recite the Salaam in a moderate tone, neither tax, softly nor too loudly. Recite the Salaam in the following way:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ
اللهِ ، اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللهِ ، اَلسَّلَامُ عَلَيْكَ
يَا خِيَرَةَ اللهِ مِنْ جَمِيْعِ خَلْقِ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَا
سَيِّدَ وُلْدِ آدَمَ ، اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ
وَبَرَكَاتُهُ يَا رَسُوْلَ اللهِ اِنِّيْ اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اللهُ وَحْدَهُ
لَاشَرِيْكَ لَهُ وَاَشْهَدُ اَنَّكَ عَبْدُهُ وَرَسُوْلُهُ وَاَشْهَدُ اَنَّكَ
يَارَسُوْلَ اللهِ قَدْ بَلَّغْتَ الرِّسَالَةَ وَاَدَّيْتَ الْاَمَانَةَ
وَنَصَحْتَ الْاُمَّةَ وَكَشَفْتَ الْغُمَّةَ فَجَزَاكَ اللهُ عَنَّا خَيْرًا
جَزَاكَ اللهُ عَنَّا اَفْضَلَ وَاَكْمَلَ مَاجَزَا بِهِ نَبِيًّا عَنْ اُمَّتِهِ
اَللّٰهُمَّ اٰتِهِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ وَابْعَثْهُ
الْمَقَامَ الْمَحْمُوْدَ الَّذِىْ وَعَدْتَّهُ اِنَّكَ لَاتُخْلِفُ الْمِيْعَادَ

وَاَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ اِنَّكَ سُبْحَانَكَ
ذُوالْفَضْلِ الْعَظِيْمِ

After the Salaam one should make Du'a, invoking the Waseelah (agency) of Rasulullah Sallallahu alaihe wasallam), i.e. one should make Du'a to Allah Ta'ala asking Him (Allah Ta'ala) to accept the Du'a through the Waseelah of Nabie-e-Kareem (Sallallahu alaihe wasallam). Make a respect for the Shafa'at (intercession) of Kasulullah Sallallahu alaihe wasallam) in the following manner:

يَارَسُوْلَ اللهِ اَسْئَلُكَ الشَّفَاعَةَ وَاَتَوَسَّلُ بِكَ اِلَى اللهِ فِيْ
اَنْ اَمُوْتَ مُسْلِمًا عَلٰى مِلَّتِكَ وَسُنَّتِكَ

(O Rasulullah! I ask you for Shafaa'at (intercession) and I supplicate Allah Ta'ala through your Waseelah that I die as a Muslim, steadfast on your Millat and your Sunnah.)

It is not compulsory to recite the above Salaam formula. One may recite any other form of Salaam one desires. It one cannot remember any long form of Salaam, one may recite whatever one remembers of it. The minimum requirement for for Salaam is to say:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ

Salaam upon you, O Rasulullah!

If one has been requested to convey someone's Salaams to Rasulullah (Sallallahu alaihe wasallam), he should convey the Salaams of the person (who requested him to do so), in the following way :

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ مِنْ .....يَسْتَشْفِعُ
بِكَ اِلٰى رَبِّكَ

(Salaam upon you, O Rasulullah! from .....)
(Mention the name of the person).
He seeks your intercession by your Rabb.

While conveying the Salaams of that person recite his name after the word (min), which appears in the Arabic Salaam, above.

If several people have requested that their Salaams be conveyed to Rasulullah (Sallallahu alaihe Wasallam), one should do so in the following manner:

Salaam upon you, O Rasulullah, from all those who had requested me to convey Salaams to you.

On the right side of the Holy Qabar of Rasulullah (Sallallahu alaihe wasallam) is the

QABR of Hazrat ABU BAKR Siddique (Radiyallahu anh)

Move slightly to the right and while standing in line with the holy face of Hazrat Abu Bakr Radiyallahu anh), recite Salaam on him in the following manner:

اَلسَّلَامُ عَلَيْكَ يَاخَلِيْفَةَ رَسُوْلِ اللّٰهِ وَثَانِيْهِ فِى الْغَارِ
وَرَفِيْقَهٗ فِى الْاَسْفَارِ ، وَاَمِيْنَهٗ عَلَى الْاَسْرَارِ
اَبَابَكْرِ الصِّدِّيْقِ ، جَزَاكَ اللّٰهُ عَنْ اُمَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ خَيْرًا

On the right of Hazrat Abu Bakr's (Radiyallahu anh) grave is the

QABR of Hazrat UMAR (Radiyallahu anh)

Stand facing Hazrat Umar (Rdiyallahu anh) and recite Salaam as follows:

اَلسَّلَامُ عَلَيْكَ يَااَمِيْرَ الْمُؤْمِنِيْنَ عُمَرَ الْفَارُوْقِ ، اَلَّذِىْ
اَعَزَّ اللّٰهُ بِهِ الْاِسْلَامَ اِمَامَ الْمُسْلِمِيْنَ ، مَرْضِيًّا حَيًّا
وَّمَيِّتًا ، جَزَاكَ اللّٰهُ عَنْ اُمَّةِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ خَيْرًا

One is at liberty to recite lengthier or shorter formulae of Salaams. According to some Ulama, after completing the Salaam on Hazrat Umar (Radiyallahu anh),one should move to a position between the two graves of these two Khulafaa of Rasulullah (Sallallahu alaihe wasallam) and renew the Salaam as follows:

اَلسَّلَامُ عَلَيْكُمَا يَاضَجِيْعَىْ رَسُوْلِ اللّٰهِ وَوَزِيْرَيْهِ
جَزَاكُمَا اللّٰهُ اَحْسَنَ الْجَزَاءِ جِئْنَاكُمَا نَتَوَسَّلُ بِكُمَا
اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيَشْفَعَ لَنَا وَنَدْعُوْ
لَنَا رَبَّنَا اَنْ يُّحْيِيَنَا عَلٰى مِلَّتِهٖ وَسُنَّتِهٖ وَيَحْشُرَنَا فِىْ
زُمْرَتِهٖ وَجَمِيْعَ الْمُسْلِمِيْنَ ، اٰمِيْنَ

Thereafter, face the Holy Qabr of Rasulullah (Sallallahu alaihe wasallam) and once again renew the recitation of Salaam on Rasulullah (Sallallahu alaihe wasallam). Then recite Hamd and Sana (praises of the Almighty Allah); then Durood Shareef and make Du'aa to Allah Ta'ala, invoking the Waseelab of Rasulullah (Sallallahu alaihe wasallam). Again request for Rasulullah's (Sallallahu alaihe wasallm) Shafaa'at. When making Du'aa, raise both the hands. One's Du'aa should be for one's self, parents, Mashaa'ikh (spiritual

leaders), family, relatives, friends and for all the Muslims in general. After the Salaam, it is best to say as follows

يَارَسُوْلَ اللهِ قَدْ قَالَ اللهُ تَعَالٰى سُبْحَانَهٗ وَلَوْ اَنَّهُمْ
اِذْظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُوْلُ لَوَجَدُوْا اللهَ تَوَّابًا رَّحِيْمًا ۞ فَجِئْنَاكَ ظَالِمِيْنَ
لِاَنْفُسِنَا مُسْتَغْفِرِيْنَ مِنْ ذُنُوْبِنَا فَاشْفَعْ لَنَآ اِلٰى رَبِّنَا
وَاسْئَلُهٗ اَنْ يُّمِيْتَنَا عَلٰى سُنَّتِكَ وَاَنْ يَّحْشُرَنَا فِىْ زُمْرَتِكَ

After having made the Ziyaarat, go to the pillar known as the Pillar of Abi Lubaabah Perform two rak'aat Nafl Salaah there and make Du'a. Then come into the area known as Raudah and perform Nafl Salaah in any quantity one desires. However, do not perform any Sallah if it is a Makrooh time. Recite Durood Shareef here in abundance and make Du'a.

Thereafter proceed to the Mimbar: place the hands on it; recite Durood Shareef and make Du'a. Then go to the pillar known as the Pillar of Hanaanah. Make Du'a and recite Istighfaar (repent). Do the same at other pillars. One may now return to his place of residence.

One should consider the time available in Madinah Munawwarah as a golden opportunity. One should therefore spend most of his time in Musjide Nabawi. When in the Musjid, make Niyyah (intention) for I'tikaaf. Nafl I'tikaaf is for any duration. Nafl I'tikaaf for even a minute is valid. Therefore, whenever one is inside the Musjid, Niyyat for Nafl I'tikaaf should be made. Endeavour to complete the Qur'an Shareef (make Khatm) in the Musjid.

One should give Sadaqah according to one's means. Honour and respect the poor, the Caretakers of the Holy Places and all the inhabitants of Madinah Tayyibah. Treat them with respect. Deal with them with love and kindness. Honouring them is honouring and pleasing Rasulullah (Sallallahu alaihe wasallam), Even if they are perhaps unjust or unkind, bear it with patience. Do not quarrel and dispute. When buying and selling with them, make the Niyyah of aiding them. Such a Niyyah merits Sawaab.

Endeavour to be present at Musjide Naba nwi five times daily. One should ensure that one's back is not towards the Holy Grave, whether performing Salaah or not. Whenever passing by the Holy Qabr, recite Salaams, even if it be a short Salaam and even if one happens to be outside the Musjid.

OTHER PLACES OF ZIYAARAT

It is Mustahab (preferable) to also visit the Qabrastaan (cemetery) known as Jannatul Baqi' where the graves of the Sahaahah-e-Kiraam (Radiyallahu anhum) and of members of Rasulullah's (Sallallahu alaihe wasallam) Family are. Make a point of visiting the Qabr of Sayyidush Shuhadaa (The Leader of the Martyrs), Hazrat Humzah (Radiyallahu anh).

Visit Musjide Quha as well as other Musjids. Visit the holy wells and drink of their water.

THE DEPARTURE

After one has completed the Ziyaarat and intends to depart, one should do so from Musjide Nabawi S.A.W. after performing Salaah and making Du'aa. If possible, perform the departing Salaah of 2 Rak'aat Nafl on or near the Musalla of Rasulullah S.A.W. If this is not possible, perform it wherever place is available in the Musjid. After this, proceed to the Sacred Raudah (Grave) of Rasululah S.A.W. Recite Salaam on Rasulullah S.A.W. and thereafter make Du'aa in all earnestness. One's Du'aa should cover all Deeni as well as worldly needs and desires. One should make Du'aa for one's self, family, relatives and all Muslims. Make Du'aa for the acceptance of one's Ibaadat and for steadfastness on Deen. Make Du'aa for a death on Iman (Belief) and for a safe return home.

Among the signs of the acceptance of one's efforts and Ibaadat is the ready flow of tears. If one is unable to shed tears, recite such Du'aas which induce tenderness in the heart and also make an attempt to shed some tears. With a heart stricken with grief and sorrow at the impending separation, take leave. Do not move backwards when leaving because such action is exclusive for the Ka'bah. Depart in sadness, giving Sadaqah (charity) to the poor of Madinah Tayyibah liberally. While reciting the Pupas of Safar (journey), walk away. One should take along some dates and water calf the seven wells as Tabarrukaat

TRADITIONS ABOUT MASJID NABAWI (S.A.W.)

One who can afford it should also Visit MADINAH MUNAWWARAH before or after Haj Gain blessings by visiting the sacred Tomb of Rasulullah (S.A.W.) and his Musjid (Musjide Nanawi). Nabi (S.AW.) has mentoned that one who visits my grave alter my demise will gain the same blessing as if he had seen me during my lifetime. Rasulullah (S A W.) further mentioned that one who merely performed Haj and did not visit my grave, has done great injustice to me.

Sayyidina Rasulullah (Sallallahu alaihe wasallam) is reported to have mentioned :

1. "One who offers one Salaah in this Musjid (Musjide Nabaw), shall receive the reward equivalent to fifty thousand Salaah."
2. "Whoever performs forty Salaah in my Musjid, not missing one Salaah (in the Musjid), for him is freedom from the fires of Jahannam; and freedom from punishment and he shall be free from hypocrisy."

3. "One for whom it is possible to die in Madinah (live there till the end of his life), should die there, for I shall interced on behalf of all those who die there."
4. "One should undertake a journey only to three Musjids (with the intention of Ziyaarat):
    a. Masjide Haraam (Mukkah Mukarramah),
    b. Musjide Aqsa (Jerusalem) and
    c. to this Musjid of mine (Musjide Nabawi)".

Transliteration

PARE 16

KEY :

LETTERS REPRESENTING

THE ARABIC ALPHABET

GH	–	غ	AA	–	ا
F	–	ف	B	–	ب
Q	–	ق	T	–	ت
K	–	ك	Ṡ	–	ث
L	–	ل	J	–	ح
M	–	م	Ḥ	–	ح
N	–	ن	KH	–	خ
W	–	و	D	–	د
H	–	ه	ZH	–	ذ
A	–	ء	R	–	ر
Y	–	ى	Z	–	ز
Diacritical Marks (Harkat)			S	–	س
A	–	ـَ	SH	–	ش
I	–	ـِ	Ṣ	–	ص
U	–	ـُ	DH	–	ض
VOWELS:			Ṭ	–	ط
EE	–	ىْ	Ż	–	ظ
AA	–	ا	‘A	–	ع
OO	–	وْ			

Page (1) Bismil-Iaa-hir-rahmaa-nir-raheem.Nahmadul-laahal-'aliy-yal azeem wa nusal-lee'alaa rasoolihil kareem.

The First Kalima

Page (2) Laa-ilaaha il-lal-laahu muhanmmadur rasoolullaah.

The Second Kalima

Page (3) Ash-hadu al-laa-ilaha il-lal-laahu wa ash-hadu an-na muham-madan 'abdu-hoo wa rasooluh.

The Third Kalima

Page (4) Sub-haa-nal-Iaahi wal-ham-du-lil-laahi wa laa ilaaha il-lal-laahu wal-laahu akbar wa-laa haw-la wa laa quw-wa-ta il-laa bil-laahil 'aliy-yil azeem.

The Fourth Kalima

Page (5) Laa ilaaha il-lal-laahu wah-da-hoo laa sha-ree-ka la-hoo la-hul mulku wa la-hul hamdu yuh-yee wa yumee-tu bi-ya-dihil khairu wa hu-wa 'a-laa kul-li shay-in qadeer.

The Fifth Kalima

Page (6) Al-laa-hum-ma in-nee a-'oozhu bi-ka min an ush-rika bika shay-aw-wa ana a'lamu bi-hee was-tagh-fi-ru-ka limaa-laa a\lamu hihee tub-tu 'an-hu wa ta-bar-ra'-tu minal kufli wash-shirki wal-kizhbi wal ma-'aa-see kul-li-naa aslam-tu wa aa-man-tu wa a-qoolu laa ilaaha il-lal-laahu muhammadur-raso`,lul-laah.

Iman (Belief) Mujmal

Page (7) Aa-man-tu bil-laahi ka-maa hu-wa bi-as-maaihee wa sif;aa ti-hee wa qa-hil-lu ja-mee-ta ah-kaa-mi -hee.

Iman (Belief) Mufassal

Page (8) Aa-mantu hil-laahi wa ma-laa-i ka-ti-hee waku-tu-hi-hee wa r u-su-il-hee wal-yaw-rnil aakhi-ri wal qadri khay-ri-hee wa shar-ri-hee mi-nal-laa-i ta-'aa-laa wal ba' si ba' dal maws.

Before Entering the Toilet

Page (30) Al-laa-hum-ma in-nee a-'oo-zhu-bi-ka mi-nal khu-bu-si wal kha-baa-is:m

After Leaving the Toilet

Page (30) Ghuf-raa-nak al-ham-du-ill-laa-hil-la-zhi azh-ha-ba 'an-nil-a-zhaa wa 'aa-faa-nee.

Doaa Before Commencing Wudhu (ablution)

Page (36) Bis-mill-laa-hi wal ham-du-lil-laah.

Page (39) Al-laa-hum-magh-fir lee zham-bee wa-was-si' lee fee daa-ree wa baa-rile lee fee riz-qee

Doaa After Completing Wudhu

Page (42) Ash-hadu al-laa-ilaaha il-lal-laahu wa ash-haduan-na Muham-madan 'abdu-hoo wa rasooluh. Al-laa-hum-maj 'al-pee minat-taw waa-bee-na waj'al-nee minal muta-tah-hi-reen.

Page (69) Bismil-laa-hir-rahmaa-nir-raheem.

AZAAN

Page (82) Al-laa-hu akbar (4 times) Ash-ha-du al-lea ilaaha il-lal-laah (2 times) Ash-Hadu an-na Muham-ma-dar ra-soo-lul-laah (2 times)

Page (83) Hay-ya 'a-las-salaah (2 times) Hay-ya 'a-lal fa-laah (2 times) Al-laa-hu ak-har (2times) 1 aa-i-laa-ha il~lal-laah (~,nce)

Page (84) In the Azaan of Fajr aiter "Hai-ya a' lal falaah" say twice

As-sa-laa-tu khai-'um mi-nan-nawam (2 times)
Sa-:lat1-ta wa ha-rar tat

Page (84) Al-laa-hum-ma rah-ha ha-zhi-hid da'-w tit team-ma-ii was-sa-laa-til tlaa-i-ma-ti aa-ti Mu-ham-ma-da-nil wa--see-la-ta wal la-dhee-latc wah-'as-hu ma-qaa-mam mah-moo-da-nil la-zhee wa' at-ta-hoo in-na-ka laa tukh-li-ful mee' aad.

Duaa after Azaan
Iqaamat

Page (86) Qad-qaa-matis-sa-laah (2 times)

Page (87) A-qaa ma Hal-laa-hu wa a-daa-ma-haa.

Ijaabat

Page (90) Laa haw-laa wa-la-quw-wa-ta-il-laa-bil-laa-hil'aliy-yil azeem.

Page (90) Sa-daq-ta wa ba-rar-ta.

Page (90) A-Qaa-ma-hal-laa-hu wa-a-daa-ma-haa
Namaaz

Page (93) (Al-laa-hu ak-bar.

Page (94) Al-laa-hu ak-bar.

Thana

Page (94) Sub-haa-na-kal-laa-hum-ma-wa bi ham-di-ka wa ta-baa-ra kas-muka wa-ta-'aa-laa jad-du-ka wa laa ilaa-ha

ghai-ruk.

Ta'awwuz

Page (95) A'-oo-zhu-bil-laa-hi mi-nash-shay-taa-nir-rajeem.

Tasmiyah

Page (95) Bis-mil-laa-hir-rah-maa-nir-ra-heem.

Suratul Fautiha

Page (95) Al-hamdu-lil-laa-hi rab-bil 'aa-la-meen ~ZE ar-rah-maa-nir-ra-heem maa-li-klyaw-mid-deen ~2E iy-yaa-ka-na'-

bu-du waiy-yaa-ka-ka nas-ta'een ~ ih-di-nas-siraa-tal mus-ta qeem ~ siraa-tal-la-zhee-na an-'amta 'alay-him ghai-ril magh-dhu-bi 'alay-him wa ladh-dhaal-leem ~ aameen.

Page (96) Bis-mil-laa-hir-rah-maa-nir-raheem.

Surah

Page (96) In-naa an-zal-naa-hu fee lay-la-til qadr iE wa maa adraa-ka maa lay-la-tul qadr ~ lay-la-tul qadri khair rum-minal-fishahr ta-naz-za-lul ma-laa-i-ka-tu war-roohu l~ee-haa bi-izh-ni rah-bi-him min kul-li am-rin salaam-hiya hat--taa mat-la'il fajr.

Page (96) Al-laa-hu-akbar.

Go in raku

Page (96) Sub-haa-na rab-biyal 'a-zeem.

Tasmee'

Page (97) Sa-mi-'al-hu-li-man ha-mi-dah

Qawmah

Page (97) Rab-ba-naa la-kal hamd.

In Sajdah

Page (98) Sub-haana rabbi-yal a'laa.

Page (99) Sub-haana rabbi-yal a'laa.

Page (100) Al-laa-hu-akbar.

Tashahhud

Page (101)	At-ta-hiy-yaa-to-lil-laa-hi was-sa-la-waa tu wat-tay-yah-baa-tus-sa-laa-mu 'a-lai-ka ay -u-han na-biy-yu wa-rah-ma-tul-laa-hiwa-ba-ra- kaaa-tuh-as-sa-laa-mu-'a-lay-naa wa'a-laa'I- baa-dil-laa-hissaa-li-heen-ash-ha-du al-laa- ilaa-ha il-lal-laa-hu wa ash-ha-du an-na mu- ham-ma-dan 'ab-du-hu wa ra-soo-luh.
Page (101)	Ash-ha-du al-laa-ilaa-ha.
Page (101)	II-lal-laa-hu.

Duroode Ibrahim

Page (102)	Al-laa-hum-ma sal-li 'a-laa Mu-ham-madiw wa 'a-laa aa-li Muham-ma-din ka-maa sal-lay-ta 'a-laa Ibraheema wa 'a-laa aa-li Ibra-heema in-na-ka ha-mee-dum majeed. Al-laa-hum- ma baa-rik 'a-laa Mu-hamma diw wa 'a-laa aa-li Muhammadin ka-maa baa-rak-ta 'a-laa Ibraheema wa 'a-laaa aa-li Ibraheema in-nake ha-mee -dum -majeed.

Duans After Durood

Page (103)	Al-laa-hum-ma in-nee za-lam-tu naf-see zul-man kasee-raw wa in-na-hoo laa yagh-fi-ruzj-z.ju-noo-ha il-laa an-ta fagh-fir lee magh-fira-tam min 'in-dika war ham-nee in nake an-tal gha-foo rur raheem.

Salaam

Page (103)	As-sa-laa-mu 'a-lay-kum wa rah-ma-tul-laah.

3 Raknats Witr Wajib

Page (106)	Al-laa-hum-ma rab-ba-naa aa-ti-naa fid-dunyaa ha-sa-na-taw-wa fil aa-khi-ra-ti ha-sa-nataw-wa qi-naa 'a-zhaa-ban-naar.
Page (106)	al-laa-hum-magh-fir:lee (3 times).
Page (106)	Yaa-rab-bi (3 times).

Dutna Qunoot

Page (107)	Al-Laa-Hum-ma in-naa nas-ta 'ee-nu-ka wanastagh-fi-ru-ka wa nu'mi-nu bi-ka wa na-ta-wak-ka-lu'alay-kawa nus-nee 'a-lay kal khair wa nash-ku-ru-ka wa laa nak-fu-ru-ka wa nakhla 'u wa nat-ru-ku may yafju-ruk. Al-laa-humma iy-yaa-kana' bu-du wa-la-ka nau-sal-lee wa nas judu wa i-lay-ka nas-'aa wa nah-fidu wa narjoo rah-ma-ta-ka wa nakh-shaa 'a-zhaa-ba-ka inna 'a-zhaa-ba-ka bil kuf-faa-ri mul hiq.

Jannaz Namnaz

Page (107)	Al-laa-hu akbar (lst takheer).

Page (166) Sub-haa-na-kal-laa-hum-ma wa hi-ham-dikawa-ta-baa-ra-kas-mu-ka wa ta-'aa-laa jad-dukawa jal-la sa-naa-u-ka wa laa ilaa-ha ghai-ruk (2nd takbeer).

Duroode Ibrahim

Page (166) Al-laa-hum-ma sal-li 'a-laa Mu-ham ma ~liwwa a-laa aa-li Muham-madin ka-ma sal-lav-ta 'a-laa Ihraheema wa 'a-laa aa-li Ihtaheenu~ ~n naka ha-meedum ma-jee`J Al-laa~ni~n' n~. haarik 'a-laa Murak-ta'a-laa Ihrahecnn laa aali Ihraheema in-naka ha-u~k~ ~l`~`n ma jee :1

Page (167) Al-laa hum-magh fir li hay-yi naa wa may-yiti naa wa shaa hi di naa wa ghaa-i bi naawasa-ghee ri-naa wa kabee-ri-nea wa zha-ka ri-naa wa un-saa-naa. Al-laa-hum-ma man ah-yay-ta-hoo min-naa fa-ah yi-hee 'a-lal Is-laam.Waman ta-waf-fay ta-hoo min naa fa-ta waf fahoo 'a-lal eemaan.

Dua for boys

Page (167) Al-laa hum-maj 'al-hu la-naa fara-taw waj-'al-hulanaa aj-raw-wa zhuku-raw waj 'al-naa shaa-fi-aw-wa mu-shaf-fa-'aa.

Dua for girls

Page (168) Al-laa-hum-maj 'al-haa la-naa fara-taw waj-'al-aa la aj raw wa zhukh-raw waj 'al-haa la-naa shaa-fi 'a-taw wa mu-shaf-fa-'ah.